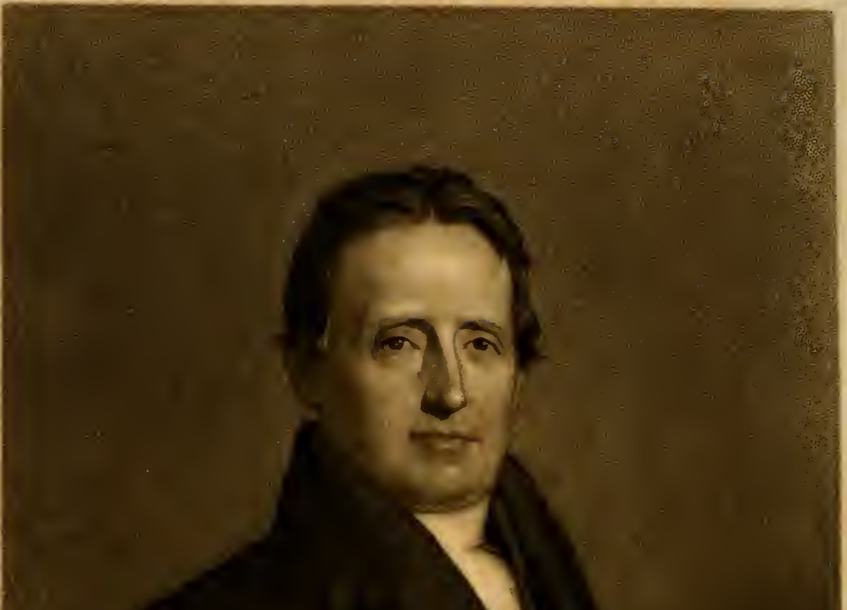
LIBRARY OF PRINCETON
AUG 5 1971
THEOLOGICAL SEMINARY

BX 9225 .J36 J36 1861
Janeway, Thomas Leiper, 180
-1895.
Memoir of the Rev. Jacob J.
Janeway



PAINTED BY SULLY. ENGRAVED BY SARTAIN.

JACOB J. JANEWAY D.D.

MEMOIR

OF THE

REV. JACOB J. JANEWAY, D. D.

LIBRARY OF PRINCETON
AUG 5 1971
THEOLOGICAL SEMINARY

BY

THOMAS L. JANEWAY, D. D.

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION.
821 Chestnut Street.
1861.

Entered according to the Act of Congress, in the year 1860,
By James Dunlap,
in the Clerk's Office of the District Court in and for the Eastern
District of Pennsylvania.

ERRATUM.

Page 219, line 17, for 1860 read 1826.

PREFACE.

In adding to the numerous memoirs of departed saints, of which the modern press has been so prolific, some reason may be required for the appearance of this. Dr. Janeway for a long period filled a large space in the affections of the Church, in whose behalf he laboured so many years. Entering its ministry in its early history, he was permitted to grow with its growth, and was more or less identified with all its benevolent developments. The place of his early settlement brought him into contact with the chief men of the Church, because of the annual meetings of the General Assembly. The prominence and evangelical activity of his congregation enlarged this communion. His hearty support of the rising schemes of our ministers and educators, endeared him to the friends of that great principle—the Church's duty to send the gospel in her great capacity as a Church—for which honest men laboured so long, and struggled so manfully, and which so many of them lived to see crowned with such abundant blessings.

Seeking no prominence, he was an earnest Christian pastor for thirty years, conducting the interests of a large and influential church. In their esteem he lived—in their unbroken love he rejoiced. This memoir is designed to evoke the secret of his success—to exhibit his inner life, rather than the outward—to trace the stream to the welling fountain in his soul, rather than to follow its course. A man of God, who held deep communion with his

Saviour, and whose outward life was so free from the spots of God's children, because of his fellowship with the Father, and with His Son, is presented in extracts from his private journal, whose existence could hardly be said to be known, till after his decease. To extract from that diary, and connect the narrative by brief links, has been the pleasant labour of the compiler.

Yet has he been fully aware of the difficulty arising from the fact of his filial relation. Not ignorant of facts and character, he is in danger of overstating or sinking below the truth. Filial partiality may be pardoned, if amid these difficulties he has not sketched the portrait as it lived. Impressed from earliest life with reverence for a character which was as saint-like in private as in public, he approached to a task which was laid upon him, with no small embarrassment. He commits it with its imperfections to the public, with the full confidence that the piety of the subject of this memoir will lose none of its lustre in the extracts which are given from his private journal. He would fain add another testimony to the grace of our Lord Jesus, in the conversion and sanctification of one who, we doubt not, beholds the face of our Father in Heaven. And it is his humble prayer that these "short and simple annals" of one who devoted all his energies through a long life, to the cause of his Master, may contribute to the success of religion, and win souls to Christ, by the gentle nature of his exhibited piety.

LIFE OF DR. J. J. JANEWAY.

CHAPTER I.

Descent—Emigration to America—His Birth and Conversion.

Two centuries ago there existed in England, and not far from London, a remarkable family, bearing the name of Janeway—remarkable, not for anything which the world esteems, but for the eminent holiness which adorned them. William, the father, was a minister of Christ, together with four of his sons, and the holy life and triumphant death of his son John is cherished amid the sacred literature of the English language.* A descendant of this holy seed was an officer in the Royal navy, in the reign of William III., and on a visit with his ship to this country purchased property on Manhattan Island, on the edge of New York, which then hardly passed the present Park and City Hall. Returning at a subsequent period to New York, he intermarried with Mrs. De Meir, and became a resident. He was entrusted with the charter of Trinity Church, granted by Queen Anne, of which church he was named by the Crown as one of the vestrymen, and brought the charter to America. His death, judging from the probate of his will, was about the year 1708. His only son and surviving child, Jacob Janeway, settled, on arriving at man's estate, in Somerset County, New Jersey, where he died in early manhood, leaving a widow and three children. One of these, a daughter, died in her minority, and the eldest son, William, was lost at sea. The survivor, George, bereft of his father when only four years of age, and of his energetic mother when twelve, grew up in ignorance of his right to the property purchased by his grandfather, and which had been seized and was held by the City Corporation. With his characteristic energy, he indentured himself to a carpenter, and assiduously applied himself to his business. On reaching man's estate, aided by friends, he commenced a suit against the city for the recovery of his property, and, after several years of the law's delay, recovered about one half of the patrimony of his fathers. He lived a long life, honoured by his cotemporaries; as alderman, entrusted with important duties, and died in his eighty-fifth year, from mere decay of nature, and without any apparent disease.

---

* See Life of Janeway, published by the Board of Publication.

Jacob Jones Janeway, the eldest child of George and Effie Ten Eyck, was born in the city of New York, November 20, 1774, and grew up amid the religious influences which surrounded him from his birth. His mother was eminently pious, and he speaks in his journal often of her, in terms affectionate and reverent. She died soon after his entrance on the ministry, in the hopes of the gospel, after a period of long and wasting sickness. His parents were members of the Reformed Dutch Church. His father, an ardent Whig, was compelled to leave, with his family, when the British troops took possession of New York. During the seven years of exile, the family removed repeatedly, as New Jersey was ravaged by the frequent incursions of the enemy. At the close of the war, and on the evacuation of the city, the family returned, where he remained during the whole course of his education.

His taste for literary pursuits was gratified by the kindness of his father, who gave him all the opportunities the city afforded. The hope of his mother was that he should enter the ministry; but this was suspended, when amid the corruptions of college life his mind became worldly and religion had no charms. Until the age of eleven years he went to an English school. He then commenced the study of Latin and Greek, preparatory to college life. At fifteen, he entered Columbia College and took its full course of four years. In a class, comprising young men of no small merit, and some of whom afterwards occupied positions of distinction in the land, he maintained a standing so high, that though the foremost rank was denied him, yet, in the opinion of his classmates, and his tutors who had prepared him for college, he had fairly earned the chief honours. "When young," he writes, "my own inclinations pointed to the ministry, but I afterward changed and pitched upon the study of physic, as my future profession. In this determination I rested till the later end of my collegiate studies, when, I trust, God began to work in me the saving change of regeneration. On the first day of the new year I went to church; a discourse was delivered by a certain divine, during which I was taken with a trembling and was advised to go out, but, from some inward impulse, I continued till the sermon was over." The sickness proved to be a violent case of scarlet fever. Fear of death and anxieties about his soul's future state, wrought in him conviction for sin. Religious readings and the visits of ministers revived, through mercy, the impressions of former years. As his sickness abated, his desire for salvation increased. The eminent and venerable Dr. Livingston, his father's minister, urged him to repose on the imputed righteousness of Christ. His mind gradually obtained composure. "From this time I began to reform my life and read the Sacred Scriptures. In this work I found great difficulties, arising from my inward corruptions, and the mistaken notions and judgments of things, which I had formed; and so wicked is the human heart, that I was almost ashamed to entertain pious and religious thoughts. The opposition of sin to grace made the struggle severe. My doubts arose to such a height that I feared I would become a skeptic. However, Divine grace enabled me to persevere. The farther I advanced the more these struggles diminished, and my mind became gradually calm. For four or five months the changes in the frame of my mind were various, and especially in the beginning, were very frequent."

His mind now was agitated by a choice of a profession for life. Sometimes he inclined to medicine and then to the ministry. A worthy minister advised him to set apart a day of fasting and prayer, to know the will of God, when he was enabled to decide on the great work to which a long life was given with a zeal that never flagged. The covenant which he made with God, about this time, with great solemnity, and which was sealed and subscribed with his own name, still exists. It is a coincidence, that, as in a kind of postscript, he earnestly prays, that into whosever hands it might fall after his decease, it might be blessed to the conversion of the person, so the only member of his family, not in the communion of the church at his death, was the first to find, and the first to read it. "In this determination I have rested, though sometimes I wavered, which would create uneasiness. It was sometime in March or April, that one night I held high communion with God, and had a divine calm spread over my mind. There was peace and serenity within, and I feared nothing from without. As to my interest in Christ, my evidence was clear, and my hope of future glory good and well-founded. I believe it was shortly after this, when my examination in college commenced, (for his degree,) I was in a holy frame of mind,—my ideas were clear and distinct and my faculties strong. Again after this I had remarkable communion with God, in his sanctuary, while a sermon was preached on prayer. Then I saw King Jesus, in his beauty—saw his sufficiency and willingness to save. I had ravishing views of his excellency in his gospel. When I came home from church, taking a book in my hand, I read therein, and found these words, "Even so come, Lord Jesus, come quickly." To these words I could then say—Amen. Such have been my experiences and exercises—such my foretastes of future happiness in the world of spirits. May 15th, I made a confession of my faith and was received into full communion with the Church."

Thus fervently and earnestly did this young servant enter on his Master's service, and thus were laid the broad foundations of a piety which became so eminent. Through his life, it will be seen from his journal, religion was the one thing, and to it he gave his chief concern. "This one thing I do," was his motto. How true the words of the Scripture—"the path of the just is like the shining light which shineth more and more unto the perfect day." Truly a dawn like this promised a serene and blessed day.

In 1795, the pestilence or yellow fever, which two years before had swept Philadelphia with frightful violence and awful desolation, raged in New York, from August to November. "As this was approaching, I felt," he says, "alarmed at the prospect; but found myself resigned to the will of God. Many fell on my right hand and on my left, but the Providence of God preserved me from its violence. The plague came near, but did not attack me. I prayed that the sickness might be sanctified to me, and, I trust, the Lord heard me." During this period of pestilence, his horse, on which he was riding, fell and threw him, and he found the horse's foot upon his breast, but he escaped and was "snatched from the jaws of death."

The year 1797 found him diligent in the use of the means of grace, and seeking growth in the divine life. "In reviewing my conduct, I felt that my sins were pardoned. In the morning exercise, on Monday, I was somewhat earnest in pleading with God. Towards the end of the week too much absorbed in study." "This week my soul has been somewhat refreshed. I see that my heart is deceitful and easily ensnared by the world. Though we depart from God in our affections, yet if we strive to return he will accept and help us. Remember, O my soul, the exhortation, Work out your salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure. To this end I must be circumspect in my conduct, diligent and active." Numberless entries in his journal, speak of similar exercises. A holy jealousy and watchfulness marked the young believer. Apparent remissness gives him sorrow, and he urges his soul to return. "My soul labours and is laden, when it does not enjoy free access to him." The schooling of his heart goes on, and we hear him lamenting, that "self-examination has been omitted five times this week, through interruptions. It is hard to do all things in reason." "I perceive that every occurrence may be improved by reflection, so that in whatever company we are, we may gain some accessions of knowledge. I am not sufficiently circumspect in my conduct. Trifles engage my attention." "By way of preparation for the Lord's Supper, I have examined, as to my growth in grace, and, if not deceived, I do grow in grace. But O, my progress is too small." The glory of God even then absorbed him—his dearest wishes were bowed in submission. In every event he saw the hand of God, and seems early to have acquired the habit for which he was so remarkable through his long life, of referring every and even trivial events to Providence. It became the balm and joy of his existence, and accounts for the peaceful serenity of his after days. "Truly the Shepherd of Israel slumbereth not, nor sleepeth. I now thank the Lord for preserving me, and pray for an eye to discern the hand of God in all things."

Spiritual preparation for his great life-work was ever in his sight. "On Monday I received much enlargement in prayer, and earnestly wrestled with God, for myself—for my friends—country—Zion—and the world. Then I reflected on my future employment, and sincerely desired that I might so feel the power of truth that, with tears in my eyes, I might beseech men to be reconciled to God. But I could perceive pride mingling with my exercises. Oh, for humility of heart!" Under date July 22, 1796, he writes, "Two extremes I would avoid: on the one hand, moroseness; and, on the other, carnal mirth. Help me, gracious Father, to adorn thy gospel, by performing the active and social duties of life; give me the spirit of my station; may thy glory be the end of all my pursuits." "I felt a weakness in uttering the sentiments of my heart. Why fearest thou, oh my soul, the face of man, that is dust, and the son of man, that is a worm? May the God of Israel prepare my heart, and mind, and life, for the important office of being a fellow-worker with him in building the walls of the spiritual Jerusalem." "If I mistake not, I begin to feel more of the practical influence from the doctrines of the gospel." We find him buckling on his armour and making efforts to do good; now he visits a sick and dying man; now he reproves sin boldly, but kindly. "This week I sent a letter to a near relative, addressing him on his dangerous condition, and urging him to a speedy repentance. May the King of Zion make him a citizen of Heaven, and hear the fervent prayers I have offered in his behalf. Visited two sick persons: one has grown old in unrighteousness; may the grace which reached the heart of the malefactor restore her soul to spiritual life and happiness; make her, blessed Jesus, the triumph of thy free, unbounded love." "May my fear of man be removed. God forbid I should purchase the fellowship of any at the expense of duty and conscience. Let me be enabled to exercise my influence to thy glory." He often mentions attending on a society, which, probably composed of Christian friends, served to quicken one another, among whom he finds refreshing reasons.

With his characteristic earnestness, he became a pupil of the venerable and distinguished Rev. Dr. J. H. Livingston, the Professor of Theology in the Reformed Dutch Church. His piety, gentleness, and assiduity in study won the regards of his preceptor, who through the continuance of his own long life, ever manifested for him the warmest affection. His manuscripts in possession of his children attest his diligence. All the branches of study, with Hebrew under a competent instructor, were prosecuted with, conscientious earnestness, and with such ardor that his health had well nigh sunk under these trials. Years after his entrance on the ministry, did he suffer from pain in his breast, and other weaknesses the penalty of such unreserved surrender to his preparatory studies.

A keen disappointment about this time seems to have been followed with the peaceful fruits of righteousness. A holy fear lest he should distrust God, sent him to his closet, that he might cling to his Saviour more. While hopes of success were indulged, he laid his heart bare to God, and plead that success should be granted only as a covenant blessing; and when the trial came, with all its aggravations, with which his imagination clothed it, he rested on the promises, and inquired: What is the lesson of the rod? And when he feared, lest by any means his Christian integrity should be compromised, he earnestly reviews his course, and then clings to the assurance, "Thou wilt bring forth my righteousness as the light, and my judgment as a lamp that burneth." Fifty-five years later, when threatened by an unworthy and ungrateful relative, and his integrity in the management of his trust as executor of his father's estate impugned, he went in the calm assurance of faith to the same promise, as the sea-faring man to his old and well-tried anchor. And then in solemn review of the events, he says: "I now record that I would not have been exempted from my persent disappointment for a kingdom; I would not exchange my consequent exercises and benefits for the whole world. Welcome crosses from the love of God, when they are so productive."

As the time drew nigh for entering on the work to which he had devoted his life, his soul wrestled in prayer for needed qualification. September 25.—"This week, through the grace of my heavenly Father, I have been enabled to pour out my heart before God; my supplications were pleasurable and enlarged; my ardent and repeated prayers are that I may be a faithful witness for the Lord Jesus; that I may not be suffered to preach myself, but Christ and him crucified. Let the approbation of God, and not applause of men, be my object, and this is my earnest desire. Oh, that I may feel more zeal for immortal souls." And then surveying his own heart, and jealous with a holy jealously, that one serving at the altar should be pure, and with clean hands bring the sacrifices, he says: "I trust that my soul is growing in grace, for I observe that an eye to the divine glory prevails most habitually with me. My faith acts more on the blood of Immanuel. I feel a growing estimation of the privilege of approaching to a mercy seat. May the Almighty Jehovah enable me rightly to improve this invaluable blessing, by drawing nigh to him with a true heart and in full assurance of faith, having my heart sprinkled with the blood of Jesus."

Thus early he became a man of prayer, for which his after life was so marked. Communion with God was a holy habit. He walked with God ever, and in a long life never faltered. Such preparation for his work might be expected to precede a useful ministry. The baptism he received fitted him to serve God in the Gospel of his Son, and may well account for the profound esteem with which through his long life he impressed the people of God. And praying well, he found was studying well. Evidences remain among his people of his diligent use of the means offered him. His preceptor was one of the most accomplished theologians of his day, and he always recurred with delighted animation to the times when he sat at the feet of this Christian Gamaliel. Through life he cherished profound reverence for that man of God, who had been his pastor, and then his instructor, and through life his cherished friend. The eminence which Dr. Janeway attained in theology, his keen perception of truth, and the ability with which he defended it, show that the foundations were deeply and broadly laid in the period which was occupied in his theological training. Allusion has been made to his diligence in study, and the usual penalty—loss of health. His early life in the ministry was embittered, and only the most conscientious devotion to exercise and hygeia restored the tone, which made him when an octogenarian the wonder of his younger associates, and enabled him, through a long life, to accomplish so much in the vineyard of his Master.

CHAPTER II.

1797 TO 1804.

His Licensure—Missionary Aspirations—Settlement in Philadelphia.

THURSDAY, November 30, 1797, he was licensed to preach the gospel of his Master by the classis of New York. "May God Almighty," he writes, "make me a faithful witness for Jesus Christ. May I pronounce the terrors of the Lord with boldness, and feed the Church of God with watchfulness and wisdom. This day I have spent in fasting and prayer to the throne of grace, for faithfulness and success. It has been good for me to be here. My covenant with Jehovah was renewed. Hear and answer me, O Lord, for Christ's sake! Amen. I trust that I lose, more and more, the fear of man. His grace can make me as a defenced city—an iron pillar and as brazen walls." And then reviewing his heart exercises, he rejoices that he is a child of God and growing in grace. With such feelings he enters on a ministry to be protracted, in the Providence of God, for more than sixty years, and to be laid down when full of honours and of years.

When preaching the gospel, in the fervor of his youthful ministry, he narrowly examines his heart, lest unworthy motives should mingle, and gives thanks for the boldness with which he opened his mouth for the Lord. His daily prayers are for success; he pants for souls and longs for seals to his ministry. As the world lay before him, Providence was his only guide. "*Here am I—send me.*" His anxieties he commits to God; His dispensations he receives as means to the end of the Divine purposes concerning him; when aided in his work, like the disciples of old, he goes back to the Redeemer's feet, and gives him all the glory. Jealous lest pride and vanity should intrude, he wrestles with God, that He may have all the glory.

Still under the roof of his father, he embraces all opportunities of preaching in the pulpits of the city, and of making occasional excursions to the country; at that time accomplished with some hazard, when off the mail routes. His journal is so entirely the record of his heart exercises, that the hints of his movements are quite meagre. In company with the late Rev. Dr. J. N. Abeel, pastor of the Collegiate Dutch Church, in New York, he made a journey of some two thousand miles, much of it on horseback, mainly in pursuit of health, which had been much shattered by the ardour of his studies. No sufficient records remain of his journey. His elder children remember occasional conversations on the subject, and that much of the journey was performed through New England. But such was his characteristic modesty, that his allusions were infrequent, and their recollections of consequence sparse. They have heard of his having preached at Charlestown for the venerable Dr. Morse, and at the Old South, in Boston. At the close of the year, he writes, "upwards of three months have elapsed during my travels, and I am bound to praise God for every mark of his favour in my journeying. I view the kind receptions of friends, and the attentive treatment of strangers, as much the effects of his gracious Providence, as support in difficulties, and deliverance from dangers. Oh! how tender, how solicitous is God toward thee! Oh! my soul, what obligations to him dost thou bear!"

He won the regard and secured the esteem of Dr. Abeel on this journey, who soon exerted himself, by his influence, to place him in the position which he so long and so usefully held. At this period his thoughts were directed to a mission among the North American Indians, and his children remember to have heard him say that he actually offered himself to those who had charge of the infant missions of that day. No records remain, so little did he speak on this subject, even in the bosom of his family, lest he should seem to glory in self-denial for Christ. Thus the matter must be dismissed, with these few remarks. The God of Abraham knew that he had not withheld his heart and life, and the sacrifice was accepted. Providence ordered otherwise, and in his keeping he left all. "Place me, oh Lord, in that quarter of thy vineyard where I shall most advance thy glory, and increase the happiness of my brethren in this world. I now mix with the world more than formerly, but I trust, at least I desire to have an eye to the glory of Jehovah in my intercourse with my fellow-creatures. The commerce, I hope, will make me more useful."

About this time, he received an urgent request from Rev. Dr. Ashbel Green, then sole pastor of the Second Presbyterian Church, Philadelphia, to spend a few weeks with them, with a view to a settlement. The yellow fever occurring at this time, in both cities, it was judged prudent to defer his visit till the pestilence had passed. Some time in the close of the year, he preached in Philadelphia, with such acceptance that he was unanimously called as a colleague with Dr. Green. The only record we find is under date of December 15th, 1798. "My solemn thanks are due to my Heavenly Father for his kind protection while absent from home and journeying, for the attention and favour of friends and strangers, and for aiding me in preaching and rendering my labours acceptable. What may be the issue of my present circumstances is uncertain. The will of the Lord be done. It is enough if my lot is ordered by Divine wisdom. He is the Lord of the vineyard, and it is his province to dispose of the labourers, and to appoint each his portion of employ. On the Lord I desire to wait."

The fever raged with a violence unequalled only by the fatal and long remembered season of 1793.

"The judgments of God are assuredly upon our land; sickness and death walk our streets; terrified by the aspect of Providence, the inhabitants of the city flee their habitations. Would to God they were as active and careful to shun moral infection. The Lord has graciously preserved me from the pestilence. No breaches have been made in our family. Surely my thanks are due to my Heavenly Father for his gracious care of my health and life. When thou, oh Lord, shalt require my spirit, I know not. I beseech thee, prepare me for thy kingdom." In another place, he writes, "For more than two years, I hope I can say that, through the grace of God, I have been reconciled to death, and could, each night, composedly wait the issue as to the continuance of life, or my departure."

The notice of a call was communicated in the following affectionate and cordial letter, dated

Philadelphia, June 2, 1797.

"My Dear Sir:

I have great pleasure in informing you that I have just returned from a meeting of the congregation which I serve, and at which you were elected my colleague, without a dissenting voice. The event has been the subject of my hopes and of my prayers, for several months past, and I cannot easily express the gratitude I feel to God, in having disposed the minds of his people to act with so much unanimity on so important an occasion; and I do most earnestly pray, that it may be a token for good. And now, my dear young friend, it remains with you to determine what answer you will return to the call of God's people. As I trust he has inclined their hearts to you, I hope he may incline you to them. You cannot need the assurance from me that your acceptance of this call will afford me the most sincere and heartfelt pleasure. No; if you do accept it, as my most ardent wishes will be gratified, so you may rely on every exertion in my power to render your situation here comfortable to yourself, and profitable to my dear people. I do not know that an individual of the congregation has a sentiment unfavorable to you. In a word, the congregation are as much united, and at peace among themselves, as any you will ever find; and this is certainly a consideration of much importance, and one that ought to have great weight with you, in the determination you are to form. May God be with you and direct you.

Most affectionately yours,

A. GREEN.

Dr. Green, in his autobiography, says, "My last colleague was the Rev. Dr. Jacob J. Janeway. We were colleagues for thirteen years. It was with him I had an explicit understanding that we should remember each other in our daily prayers, and treat each other's character as if it were his own. The consequences were most happy. We laboured and loved as brethren, during the whole period of our collegiate connection, and an untroubled and ardent attachment has existed between us to the present hour. I still pray for him daily in my private devotions." How beautiful for brethren to dwell in unity; a friendship cemented by Christian love, in spite of the infirmities of our fallen nature, subsisting for half a century.

And from these cordial and affectionate expressions did this venerable man of God never depart. In an intercourse and friendship of fifty years, nothing, it may be remembered in advance, ever occurred to dim this fraternal kindness on the one hand, and this filial reverence on the other. We shall have occasion, hereafter, to recur to the extraordinary harmony of this co-ordinate pastorship, and the unbroken love which subsisted till, in his eighty-sixth year, Dr. Green was laid in his sepulchre, at Princeton, and his friend did honour to his memory, in an affectionate tribute to his life and virtues, when devout men carried him to his grave.

January 5, 1799. "My most solemn thanks are due to God for an entrance on another new year; oh! that it may be more consecrated to the service of God than years past; for a new year's gift, an election as pastor to a part of his people, for their unanimity on the occasion, and for the prospects that it presents. I have prayed to be stationed in that part of God's vineyard which is most conducive to his glory and the welfare of his people. I solemnly repeat the request to the great head of the Church, who has promised to hear, and that by his spirit and Providence, he may overrule my thoughts, and establish the determination of my mind, with regard to the subject, conformably to his sovereign pleasure. But, oh! holy God, let me not go, unless thy presence and blessing go up with me. If thou send me, may I go in the fulness of the blessing of the gospel of peace—Amen."

It was the custom of his life, whenever an event of magnitude lay before him, and any important step was to be taken, to set apart days of fasting and prayer, when he laid his heart before God and implored his guidance. "This day I have spent in fasting and prayer, that God might direct me in regard to the call of his people. From the harmony and peace of the congregation; from their unanimity in the call, and from other providential circumstances, I am induced to accept it. The voice of the people is, I trust, the voice of God. And now may the great head of the Church qualify me for the important work, and render me a great blessing to his people. My covenant has been again renewed. To God, the living God, I commend myself. I have read his promises, and I believe he will help me. His grace shall be sufficient for me—Amen."

Philadelphia, at the time of Dr. Janeway's entrance on his ministry, was the chief city of the land, and the seat of the Federal Government. It was one-third larger than New York, and enjoyed a large foreign trade, especially with China and India. The General Assembly for many years held its annual sessions there. Its churches were among the most distinguished in our connection, and were served by pastors of note. There were four churches in our communion. The first was served by Rev. J. B. Linn, ordained at the same time with Dr. Janeway. His popular talents, and varied accomplishments, gave him, in the dawn of his youth, an unwonted eminence, and though in five short years he was suddenly cut off, he had accomplished a reputation of so popular a character that he was honoured, young as he was, with a doctorate in divinity. Rev. Dr. J. B. Smith had but lately been recalled to the Third Church, from Union College, after a brief presidency, and was entering, amid the affections of a devoted people, on his work, when the yellow fever of 1799 laid him in the sepulchre. The Rev. George C. Potts, was pastor of the Fourth Church, composed chiefly of his own countrymen, and among whom he served in the gospel for many years. Dr. Janeway retained for him, through life, a warm regard, and for many years a most cordial and brotherly intimacy. In the Second Church was Rev. Dr. Ashbel Green, then in the meridian of his power, and the height of his popularity. Presiding over the most important church, with dignity and success, he had been associated with the venerable and excellent Bishop White, as chaplain to Congress.

The Second Presbyterian Church, in its earliest history, was gathered from among the converts of Whitefield, and was served, as first pastor, by Rev. Gilbert Tennent, a man of like spirit with him, and active in promoting those extraordinary works of grace which swept through the land like the swellings of Jordan. After him came the Rev. Dr. James Sproat, a convert under the ministry of Tennent, in that wonderful visit which he paid New England, and which was attended with results equalled only by the successes of Whitefield. After a laborious and successful ministry, at Guildford, Connecticut, of twenty-five years, he removed to Philadelphia, and concluded a ministry, in all, of half a century, beloved and honoured. Amid a family shattered by the incursions of the dreaded pestilence, when child after child died, and then the wife of his youth, he met the destroyer in the calm triumphs of faith. His funeral, in that day of wailing, lamentation, and woe, was marked by respect which wealth could not purchase, and he was borne to his grave by some coloured members of his church, who braved all danger, that they might honour their pastor and friend. Dr. Green remained pastor alone for six years, except when relieved by an association with Dr. J. N. Abeel, who maintained the somewhat anomalous relation of pastor to the Second and Third Churches. It was at his suggestion that Dr. Janeway was called.

That church was then, as it was for the whole of Dr. Janeway's pastorate, rich in the eldership. Few churches have been so much and so long blessed. Men of high social position, and above all, of eminent piety, served that people in the gospel of Christ. It is only needed to mention, even to the men of this generation, such names as Latimer, Jaudon, Smith, Henry, and Ralston. With all these men, and others of like spirit, their associates, Dr. Janeway sustained intimate relations, and was cherished by them with affection. At the close of his ministry of thirty years, the writer remembers to have heard him say, in his farewell sermon, "That he never could recall the time when any serious differences occurred in the session, or when any question had ever been decided by the yeas and nays." Blessed testimony to the brotherly love and sweet harmony of these holy men.

The advantages were great from the commencement of his ministry. But, on the other hand, he was young, only three and twenty, inexperienced, and along side of the popular senior pastor, he might well fear the comparisons which partiality or unkindness might suggest. Religion itself was depressed. The influence of the French Revolution had made the infidelity of France popular. Those who fraternized with the one, were apt to feel the power of the other. So unlike our times were these, that men in authority scouted the control of the gospel. At no period in our history was the ebb of religion so great as at the beginning of the present century. The Presbyterian Church was feeble, and numbered but 183 ministers and 260 churches. All things were inchoate, and respect for the clergy was not a distinguishing mark of the times. The modern schemes of benevolence, which had been so lately inaugurated in England were unknown. The glory of our age had not yet risen; all was to be commenced, and in a new country, and by feeble hands. Faction and party spirit arose, when the Father of his country was buried amid the tears of millions. We have no conception of its fury, and how it drove its ploughshare through families, and parted brother from brother. The struggles for ascendency of a party rising into notice were frightful. They are noticed here only in connection with their influence on religion. The subject of this memior was decided in his preference for the Washington school; but, by God's grace, held his spirit in chastened subjection. Notices in his journal tell of the trials which threatend his peace, and it was only by that severe self-denial by which his whole life was regulated, that he maintained the confidence and respect of both parties. He seldom appeared at the polls, judging, that for himself such abstinence was best.

We may well be prepared to find in his journal that his spirit was well nigh borne down by the circumstances which surrounded him, and the fear which haunted him for years, that he was not qualified for the position which he held. His natural modesty, and the stern account which he held with himself, made him at times tremble, and he often almost resolved to find a spot more retired, and which he imagined would better accord with his intellectual training. A youth, fresh from his professional studies, placed in the chief city of the Union, with the President of the United States as a worshipper, and the chief men of the nation, who cared at all for these things, attending its services, might well fear.

When arriving on the field, which for thirty years, by the will of God, was to be the scene of his labours, he says, "I unfeignedly and solemnly thank God for establishing me in this part of his vineyard. It has been my sincere prayer that he would settle me in that part where my labours would most redound to his glory, and the spiritual good of his people. So, I trust, it shall be. May the blessing of God descend on me, on my colleague, and on the congregation, for Jesus' sake—Amen.

March 17. "In preaching the gospel last Sabbath, my soul was confined; with difficulty I performed the duty. Oh! for more freedom, and for more engagedness in the service of the sanctuary. May the Lord bestow on me abundantly of the spirit of my station! Oh! that I may realize my connection with the people, and love them most fervently. The Lord vouchsafe his blessing on my preaching. Lead me to those subjects that shall be most for thy glory, and for the profit of thy chosen. Weak and feeble, I commend myself to the grace of God; let it be sufficient for me, and thy strength be perfected in me.

March 23. "In preaching it pleased the Lord to suffer me to fall into difficulty. But, blessed be his name, his mercy was mingled with the judgment. His promise is faithful, that he will not suffer us to be tempted above that we are able to bear, but will, with the temptation, make a way for us to escape, that we may be able to bear it. Great and gracious God, let thy humbling providence promote humility in my soul, and lead me to an humble confidence in thee. Oh! what pride and corruption in my heart! May God deliver me from them, and preserve me from falling.

March 30. "I bless the Lord that I was not confounded, but was enabled to preach. May the Lord sanctify the late dispensation. Oh! for a single eye to the glory of God in my ministerial services. Be with me, oh Lord, on the morrow.

April 13. "By the grace of God I begin to realize my connection with the congregation. I bless his name for a disposition in any measure that I may have, to devote myself to their improvement. The station is important and difficult. I feel my insufficiency; but my trust is in the Lord, who made heaven and earth. My soul is solicitous to preach the pure and simple gospel. I pray to God that he would guide to the selection of such passages of the word as shall be most for his glory and for the spiritual improvement of the audience. My prayers for diligence and a disposition for my work, I trust, will be answered.

April 20. "My gratitude is due to God for his kindness and assistance afforded me in my examination before Presbytery. My soul is disposed to give thanks for divine mercies. But alas, what dulness enfeebles my heart; would to God that my soul was like the chariots of Amminadib! Be with me, O Lord! on the ensuing Sabbath, and let my soul be nourished. Bless my ministrations with success. Oh! for a single eye to thy glory. May Jesus be my most delightful theme."

Then, after a period of agitation, doubtless caused by physical reasons, when a cloud shut off the light of the Blessed, and the terrors of hell gat hold upon him, and in the midst of his distress the petition broke from his lips: "Father, I desire to die and be with thee," he writes. "My mind has gradually this week recovered its wonted peace. I have obtained encouragement; but, alas, the pride of my heart;

the vile corruption still remains; with it I shall have to contend through life, until I enter the heavenly Jerusalem, and leave it without the holy gates."

With an ever wakeful jealousy of himself, he complains, "In my intercourse with the people I am too inactive and timid. May God subdue my cowardice and strengthen me with all might by his Spirit in the inner man. Oh! for zeal and compassion for the precious immortal souls committed to my charge. Would to God I could leave a savour of religion wherever I go. Will God give me the unction of the Holy One!" "When I preach thy word, may I remember there is a heaven and a hell; that the immortal souls of men are concerned, and that I must hereafter stand in judgment to render an account of my stewardship! Oh, that it may be done with joy, and not with grief."

With such feelings he was approaching his setting apart by the hands of the Presbytery. It was the earnest of his after religious life. Alternate struggles between corruption and grace, resulted in a victory through the Lord Jesus Christ. For nearly half a century he had the assurance of faith, and walked with God in calm confidence and untroubled reliance. It is but extracts, which we present, from the many, which seem weekly dottings of this inward work, which grace was carrying on in his soul, and which gave him that singular eminence through a long life, unmarked by follies and unstained by the weaknesses, which like spots on the sun, have obscured lights, which otherwise had been clear and radiant.

Thursday, June 13, 1799, he was ordained by the Presbytery of Philadelphia, along with four others, which, at that day, was rather an unusual occurrence. John Blair Linn, pastor of the First Presbyterian Church in Philadelphia—whose bright light was so soon quenched,—William and John E. Latta, and Buckley Carl were the persons then ordained in the Old Arch Street Church. At the same time Mr. Janeway was installed pastor of the church. "On this auspicious day I was solemnly set apart to the work of the ministry of the Lord Jesus. In the presence of God, of his holy angels, and of men, my most solemn vows were made. May the Lord God and Saviour, the Great Head of the Church, endue my soul with abundant fortitude for the all important work, and bless me with great success. I give thanks, oh God, for thy presence on the affecting occasion."

"Through the week God has favoured me with composure and serenity of mind. My thoughts have been collected. But alas! I have to lament the corruptions of my soul. Oh! what unbelief, what pride, what coldness of affection; how hard to lift the soul to God by fervent breathings of heart. O Lord, I beseech thee to bestow liberally on me of the influences of the Holy Spirit. Prepare me, Lord, for thy sovereign pleasure. Sanctify me, oh God!"

He seems to have been very sensitive with reference to his timidity, and though naturally of great physical courage, and well known in after life for the singular equanimity of his spirit—so calm, so unruffled at all times, however trying, it seems strange to hear him bewail his guilt. "Alas, my guilt! How oppressive is the fear of man! It is a snare. I confess, oh God, that I have sinned by a guilty shame. I have not confessed thee before men, with that Christian boldness which I should have maintained. Oh, had Jesus been ashamed of me, as I have of him, my soul had not been redeemed, but gone down to hell. May the power of God crucify this detestable sin, and endow my soul with Christian courage."

July 21. "Upon examination, I find that my devotions are too frequently languid. My soul is not sufficiently engaged in the ministerial work. Oh! that my soul were constantly and intensely employed upon it. Oh! for ease and freedom to make pious remarks. Oh! for Christain courage and fortitude. Oh, that I might be freed from cowardice and be enabled and willing to endure reproach for Jesus' sake."

For any aid in his work, he breaks forth into songs of praise and with holy fear. He examines, lest any unworthy feelings mingle with his services, and while having the comforting assurance of the Spirit in his witnessing with his soul, he is keen to detect the presence of motives not accordant with a single eye to the glory of God. And then on a renewed searching of his heart, in view of an approaching communion season, he records, "By the blessing of God, I trust that I find increase of spiritual knowlege; acknowledgment of dependence on the Lord, and resting on his power; humility, submission and thankfulness; victory over corruptions; heavenly mindedness, and devotedness to my ministerial work. I render thanks for the discovery."

The pestilence again fell on the devoted city, and it was thought best that he should go and recruit his strength by a journey towards his father's house. The Rev. Dr. J. B. Smith, pastor of the Third Presbyterian Church, fell a victim. "One breach," he writes, after his return in November, "I mourn. God has taken away a brother—a watchman from Zion's walls. May the grace of God sanctify the loss to all interested in the event. May He sanctify the loss to me, and render me doubly diligent and faithful in my ministrations."

When the new year, 1800, opened, we find him, on its threshold, desiring to "effect a reformation" in his heart and life. "On examination, it is found that early rising, fervency in devotion, religious reflections in company, humility, courage, disinterested benevolence, and much engagedness, are particularly worthy my attention in this reformation. May God enable me to reform. Amen."

March 23. "Let it be remarked, that some of the discourses which have met with most acceptance have been penned in seasons of darkness and discomfort. Let this teach me where to offer the praise. By this previous distress God prepares me to receive with humility the approbation of men. My mind has been harassed through the week with stupor and impatience. God deal in mercy. These dull seasons are profitable, through His grace." My mother is sick. For a considerable time, through divine grace, I think I have been enabled to commit her into the hands of God, that he may do with her as he pleases —to take her or to spare her."

The pressure on a young man was at times severe and though his heroic spirit shrunk from no difficulties, he feared, lest the cause might suffer through his imagined insufficiency. "Sometimes I feel discouraged, fearing lest I may not be able to proceed in my work. But I trust I have learned to look to God, and it is my endeavour to do my best, and casting myself on the providence of God, calmly and patiently to leave the issue with him who has promised 'I will never leave thee nor forsake thee.'

"Furnish, O Lord, furnish me abundantly for the important work of the ministry. Replenish me with thy good and holy Spirit. Give suitable views and sentiments. Inspire me with courage, patience, diligence and perseverance. Bless my labour. I, through Divine grace, begin to feel more my entire dependence on God for all things." April 27, Sabbath. "My mind, for two days past, has been harassed by anxiety. I feel my insufficiency for the important station to which God in his wise providence has called me. In looking forward I tremble. But fear not my soul,—He who hast helped thee hitherto, will help thee hereafter. Remember the parting promise of our Saviour, 'I, thy Almighty Lord, am with thee always, even to the end of the world.'" June 26. "This day I spent in fasting and prayer for the blessing of Almighty God on my ministry. I have read the Scriptures; meditated and prayed. Confession of sins has been made. I have entreated God to bestow on me courage, wisdom, prudence, ardent piety, circumspection, a feeling sense of the importance of divine truth, compassion for the souls of men. I have prayed that I may propose divine truth with clearness, illustrate it with wisdom, and urge it with affection and energy; that I may be furnished for my work abundantly; that I may be a wise, faithful, able and successful minister of the Lord Jesus.

June 29. "Having for some little time past had more than usual doubts to cross my mind, I sat down to examine myself, and, I trust, I have the genuine marks of a work of grace. I do not want to deceive myself. A delusion in this matter would be, I know, infinitely dangerous. My heart I lay before an Omniscient God, who sees through every disguise, praying that he would search it and discover to me my true character, whatever it may be. Henceforth I must seek to profit more, by the ordinances of God. I ought not to rest contented unless I enjoy God in them. The Lord give more grace to make a wise improvement of all the blessed privileges with which I am favoured. Deliver me, good Lord, from pride and envy, and every hateful passion."

August 10. "Last evening I examined myself to understand what progress I have made in the divine life since the last communion season. I think, and the matter seems clear, that I have better views of the extent of the Divine government, even to daily and particular occurrences, and I think these are practical views, promoting resignation to Providence, and composure of mind."

August 17, Sabbath. "This day I have been permitted to approach the table of our Lord Jesus Christ. In making preparation, I trust, I have been faithful and diligent in some measure. In my preparatory discourses and in the one after the ordinance, I was comfortably exercised. At the table, though I had not high sensations, yet I trust I had a blessing. My mind was calm and composed, able and disposed to pray and meditate. My covenant was renewed, my faith strengthened, my petitions were that I might possess a feeling sense of the infinite importance of Divine truth, and of the infinite value of immortal souls; that I might receive the spirit of my station and an unction of the Holy Ghost, and be more and more devoted to the work of the ministry, seeking and improving opportunities of promoting the piety of men and the glory of God, and acting with Christian courage when they offend; that I may have the Divine blessing and direction in my studies and labours, and success in the ministry; that my people may be revived, and I may be spiritual, attentive and affectionate in devotion."

The holy ordinance of the Supper was ever, in his view, a matter of devout consideration. He held it to be, for the people of God, a precious means of grace. He prepared for it with diligence, and held it before his people for weeks previously, as an object of solemn thought. Hence, he usually gave three weeks' notice, in the pulpit, of its approach, that it might be before the people in their prayers and musings. Long and earnest were his own preparations. His excellent and devout work, *Communicant's Manual,** gives us an insight of his views on this subject. A series of meditations preceded, in his daily devotions, the administration, all bearing on the great transaction of which it is the impressive symbol. He was accustomed, in his earlier years, to commit to writing the results of his examination, under the different items of sins to be confessed, graces to be quickened, thanksgivings to be rendered, and mercies to be implored. Anything special in his exercises, or in the circumstances of life occurrent, was noted and brought to the feet of his gracious Lord. He went to the table to meet his Master, and expected to find Him, spiritually; he put away the leaven from his house and his heart when he went to keep the Passover of a better dispensation, and the memorial of a grander deliverance. No wonder his journal reveals to us that they were often seasons of high enjoyment; that the face of his soul did shine, and in the strength thereof he walked long and joyfully. We shall have frequent occasions, in quoting from his journal, as we seek to show the development of his inner life, to present records illustrating this fact, and its influence in the growth of his piety.

Aug. 17. "I think that God has disposed my mind to gratitude more than formerly. Oh! that emotions may become habits. My mind seems also turned to the observation of Divine Providence. This is a pleasing exercise—a source of confidence and comfort. On examining my temper and conduct in the ministry, I find that I much need the unction of the Holy Ghost. Give me humility that I may enforce the better that precious grace, for Christ's sake. Amen!"

---

* Published by the Presbyterian Board of Publication.

August 30. "I have to lament the infirmities of my flesh, and miscarriages of my conduct. I fear that I sinned on the last evening. Forgive me, O Lord. O that I were more watchful in observing and embracing opportunities for advancing piety. Oh! for the unction of the Holy Ghost; for the spirit of my station; for more animation and energy in preaching; for compassion to immortal souls; for fidelity; for success; for delight in my work! Help me, O Lord." "On examination I find that I need much towards fulfilling my duty to the Lord Jesus. Oh! that he may become more and more precious to my soul. Oh! that I could live by faith in the fullness of Jesus." "I find that my exercises should be more distinctly accommodated to the economy of redemption; that my desires and prayers for the Holy Spirit ought to be more earnest and importunate; that I should beware lest I grieve Him by sensuality, intemperance, or by unholy passions, and that I ought to obey all his motions and employ every means for obtaining a more plentiful share of his quickening, sanctifying, and comforting influences.

May the Lord help me in these things and make me dutiful to the Holy Spirit."

October 5. "What a testimony to the insufficiency of human strength, unaided by the power of religion, have I seen during the course of the last week! A young man in the vigour of health, with all the comforts of life about him, seemingly without a cause, attempted to terminate his days. What a witness in favour of religion, which alone can afford adequate help and comfort, under the troubles of this mortal state! I bless God for preserving me from such infatuation, and giving me the aids and consolations of his holy religion, to sustain my soul under the tribulations through which I have passed. I bless my God, who hath redeemed my soul out of all my troubles. In him would I trust, and to his glory I would spend my days. For his help, during the absence of my beloved colleague, I desire to render my hearty thanks. He has exceeded my expectations. Trust him, therefore, O my soul, for all that remains of thy mortal days. Soon will they be over, and thou, I hope, wilt enter into rest. I bless God for the composure and peace of mind which I have enjoyed for some few years. Now I feel some transient attacks on my faith. May God support it and not suffer it to be moved."

October 11. "I bless God for the restoration of my colleague, and for the improvement of his health. I thank him for the succour afforded me during his absence. The Lord bless my colleague. I have commenced an examination of myself by the help of

President Edwards's Treatise on the Affections. May God direct and assist the inquiry and make it faithful, accurate, and comfortable. Preserve me, O Lord, from self-delusions and from the snares of Satan. Be witness with my spirit that I am the Lord's."

October 18. "I have frequently prayed to Him, who heareth the prayer of faith, that He would amplify the powers of my soul and increase them according to their several natures. If I mistake not, the prayer has been heard. It seems clear that the enlargement and improvement has taken place. May I not give thee thanks, O Lord, for this, and view it as an answer to my petition?"

October 26. "The occurrences of the week are influenced by the way in which the Sabbath is spent. If we perform the duties of it well, we may expect success in the business of the ensuing week, but if not, the following days are likely to be unsuccessful. I think my experience bears witness to the truth of this remark. I must record that my exercises are not so pleasant as they have been; my prayers are less ardent, and my praises more languid, and my meditations less impressive. Awaken, O Lord, my soul; excite holy desires; stir up my affections; strengthen my faith, and let my whole soul be delightfully and ardently engaged in thy worship and service. Oh, for evangelical views of God, that I may become more holy. Accept my thanks, O Lord, for the comforts of this Sabbath. Bless my labours to the comfort and edification of thy people, for Christ's sake. Amen."

He was accustomed all his life, after his entrance on the service of God, to spend part of Saturday evening in private meditation and prayer. "Because it was the preparation, that is, the day before the Sabbath." Mark xv.:42. It is among the earliest recollections of him who pens these lines, to see his sainted father, about eight o'clock in the evening retire to his study, and remain in close seclusion for an hour or more. Then he would come forth and meet his family in the evening worship. He uniformly, it is believed, declined all engagements, which might hinder these exercises, and no claims of company could prevent this habit of his life. The Sabbath stood high in his veneration. His wish was that in his family all servile work might be closed on Saturday evenings, and as few duties claim attention on the Sabbath as possible. He remembered the commandment—"thy man servant—thy maid servant." That persons in his employ should enjoy the day of rest, as well as himself, was the fixed principle of his life. It will not be wondered at, therefore, that so many persons, who at different periods were the hired servants in his family, became hopefully pious. Many of them lived a long series of years in his service. To him the Sabbath was a day of pure enjoyment. The toils of public service did not hinder the rest of God to him. Through a long life he stood an unflinching champion for its observance and never ceased to rebuke all violators. In after life, he sold out a remunerative stock in a Sabbath-breaking railroad, at loss to himself, because his long repeated protests and remonstrances to its officers produced no effect. His life, in this respect, was singularly consistent, as in all other matters. To him, the Sabbath was an eminent means of grace, and he failed not to labour for all its attainable blessings. "For some time past my mind has had doubts as to my state. These have arisen from, I think, the languor of my exercises. They are, I hope, the means, in the Divine hand, for reviving my soul. Oh, that I may become more active and diligent."

December 27. "This week my mind has been distressed with anxious thoughts, with too ardent thirst for knowledge, and with much impatience. Alas, how have I broken the rule of contentment given by our Saviour! "Take no thought for the morrow." Surely I have been guilty of much distrust of God. Hitherto hath he helped me, and yet my soul is unbelieving. Forgive me, oh Lord, compose my soul to patience, restore humility, and increase my faith. For some time my soul has been very dull, and my graces have lain inactive. If I am not roused and quickened, my evidences will be obscured, and of consequence my peace will be broken by doubts and fears. Present to my soul, oh Lord, such views of thy glory, as thy people have, and give me that love which they possess, a love implanted by the Holy Spirit, and founded on thy infinite excellence."

January 10, 1801. "By the blessing of God, my life has been spared through another year, and I am still permitted to employ the means of grace, in order to prepare for heaven. And now, oh my covenant God, I would renew my covenant, and devote the year, and all the time thou mayst allow, to thy glory. Furnish me, I pray thee, with grace, that I may live in all thy commandments and ordinances blameless. Seeing my time is now shorter, may I give all diligence to redeem what may remain, that at last I may receive the plaudit, "well done good and faithful servant, enter thou into the joy of thy Lord."

"Teach me, blessed Jesus, how to preach thy gospel. Bless and prosper me on the Sabbath. I trust, that in the great work of the ministry, I shall receive thy guidance and aid. I hope in thy promise; oh, fulfil it."

February 1. Sabbath. "I perceive that pride is the great enemy of my soul. Often it prevents the enjoyment of God, and enlargement of heart. I must be emptied before I am filled. Alas, that my soul is so foolish and sinful as to indulge in pride. Were I more humble, I should have more communion with God, and more comfort. I think he is humbling me. Blessed be his name, that I, in any measure, see the sin of pride, and the importance of humility, and that I labour in any degree to suppress the rising of pride, and pray with any ardour for humility. I feel my insufficiency for the work of the ministry. But I look to Him, who hath promised: 'Lo, I am with you always, even unto the end of the world.' Blessed be God, that I feel a confidence that Jesus will aid me, and teach me how to preach his precious gospel. I thank him for past aid."

He frequently complains of his insufficiency for his great work, and seems ready to sink beneath the burdensome responsibility. He clings to the promise, and holds to the anchor. "I feel my insufficiency for my ministerial labors. How shall I go in and out before my people?" are remarks often occurrent.

About this time, a painful trial disturbed, and for years harassed his mind. Bitter and deep seem to have been his sorrows—painful his exercises. In the excess of his conscientiousness, and the lowliness of his humility, he doubted his standing in the affections and esteem of his people. He was young, and stood along side of an accomplished veteran in the service of Christ. His shrinking spirit doubted his qualifications for his great work, in a great city. We shall not interrupt the narrative, by such large quotations from different years in his journal, which exhibit these painful struggles. They are noted here, in their chronological order, and will occur again, in recitals from his journal, and quotations from letters received from esteemed and distinguished friends, until years after God's providence made his duty plain, and released the bird from the snare of the fowler.

"My mind is sometimes troubled with thinking about my standing in the affections of my people. I at times, think that I occupy the place of one better qualified for this important station." In the second church of our communion on the continent, with such distinguished men for his hearers, his well-known modesty shrunk. But when Philadelphia ceased to be the capital of the Union, and these notables removed, he still doubted his acceptance with the mass of the people; and yet, even then, had he won his way to the hearts of the people, and in a subdued sense, like his gracious Master, it might be said, "the common people heard him gladly." His kindness to the poor, his open-handed charity, gave him, though he knew it not, a vigorous hold on their love. We shall have frequent occasion to recur to this again, and see it as it doubtless was presented, as part of the discipline of his life, to quicken the graces of his meek and quiet spirit.

January 22. "I seem to take pleasure in the sovereignty of God. Surely it is right, he should reign. My soul rejoices in his unlimited and uncontrolable dominion. The last week, it was my desire, and my endeavour, to commit my all into the hands of God; to give my time, talents, reputation, yea, and life also, to him, that he might dispose of them according to his sovereign pleasure. I see that this is necessary to enable me to discharge my duties impartially, boldly, and faithfully. Once I thought something of myself, as to the ministry, but now I see that I am nothing. Lord, who is sufficient for this great work? Men would have me preach smooth things. But, I trust, I dare not thus endanger their souls, and my own soul. Let me never seek popularity at the expense of duty. Let me never preach myself, but Jesus Christ, the Lord and Saviour. Teach me, oh God, how to proclaim thy truth. Make me to feel its solemn power. Oh!

for compassion to the souls of men, and zeal for thy glory. How long, oh Lord, shall I pray for these."

April 12. "By the grace of God, I trust that I am gaining ground upon some of my corruptions. Envy and desire of applause do not operate as they have done. I desire to rejoice in the prosperity of others, and to content myself with esteem sufficient to make me useful, and to seek influence only that I may glorify God. What I have comes from him; blessed be his holy name. I could record the goodness of God, in helping me on in my ministerial labours, and making me successful in study, beyond my expectations. Help, Lord! It is a serious thing to die. This day I visited a woman dying. Her evidences of grace are not clear. How needful to have comfort through the Holy Ghost, when we are just going through the dark valley, and to appear before the tribunal of justice. May God grant that, when I come to die, I may be ready, having a lively hope, and bearing testimony to the power and excellence of religion."

April 19. "My experience with regard to my ministerial work is various. Sometimes I feel discouraged, lest I should not be able to proceed with my compositions. But these apprehensions are less frequent and painful than formerly. The prospect is much better. At other times I feel encouraged—a large field opens to my view—many subjects crowd upon my mind. The Lord is merciful. Hitherto hath he helped, and he will help in time to come. I feel my insufficiency for the station which

God, in his adorable providence, hath assigned me. My soul is but little animated with the spirit of my station. I feel but little compassion for souls. I am surprised that I experience so little of the influence of those awful considerations which ought to animate my whole soul. But Jesus is sufficient. Oh! Jesus, Master, make me to feel the enlivening power of thy truth. Strengthen my faith and redouble my exertions in thy service. Oh! may I study to approve myself to thee. Blessed be thy name, for aid heretofore. Let not thy grace fail me. Render my labours successful."

April 26. Sabbath. "This day, by the permission of God, I communicated. Dear Jesus, Master, when wilt thou manifest thyself in me as thou doest not to the world? When shall I rejoice with fulness of joy in holding fellowship with the Father and with thee?"

May 3. Sabbath. "Though in communicating on last Sabbath I had no particular sensible communion with God, yet I trust that it was good for me to be at my Lord and Saviour's table, for the experience of the last week has been precious to my soul. I felt the reasonableness and happiness of giving all to God, to do with me and mine as he shall please. I prayed to be able, and endeavoured to give all into his hands, earnestly desiring that I might never foolishly wish to take it back. Thanks to God for this experience. I have also been taught, with lively impressions, wherein my happiness consists, viz: in the possession of practical knowledge, in the exercise of social benevolence, and of divine affections, and in corresponding conduct. This is happiness indeed. God, I think, is emptying me, that he may fill me in due time. Take with me, oh God, thine own way. Empty me and then fill me. Pride is a separating wall between me and communion with God. Break it down, oh Lord, that I may see thy face more clearly and with joy. Cursed pride, perish from my soul. Too much regard has been paid to the presence of a man this day, not that I feared him, but too much regard was paid to his opinions. My soul resisted it. Forgive me, oh Lord!

May 11. "By the blessing of God I perceive the necessity of acquiring more courage. I have in the last week made struggles to overcome my fear of the face of man. I endeavoured to shame myself out of it, to summon the energies of my soul, and blessed be God, I have gained ground. Oh! my soul, how shameful for thee, who hadst the Almighty Jehovah on thy side, to be afraid of any creature. Oh! to have no fear before my eyes but the fear of God. The Lord assist me in the sermon on which I am now labouring. May thy Spirit give me such clear and penetrating views, that I may, with force, conviction, and effect, illustrate the happiness of the good man. For Christ's sake—Amen."

May 17. "My mind has been comforted with the reflection that an infinite fulness is treasured up in Christ, for the supply of his people, to which we may with freedom and with confidence apply, in order to obtain whatever is necessary for our peace and comfort, and for our future happiness and glory. Blessed be God for his unspeakable gift. My soul, I charge thee to live by faith in the Son of God. Art thou in darkness? Seek light from the Sun of Righteousness. Art thou labouring with a body of sin? Seek grace from the fountain of all grace, that aided by thy Saviour's supply, thou mayest overcome all thy corruptions. Art thou disconsolate? Seek comfort from the Great High Priest, who, having a fellow-feeling, pities thy infirmities, and is able to gladden thy heart. In a word, seek everything from Him."

July 19. "The last week I received some lessons on the subject of my dependence on God. I perceive that I owe all to him; that the peace and composure of my mind are from his goodness; not only as they respect conscience, but as they regard the passions of my nature. I bless thee, O my Father, for the peace and serenity of mind, which I have enjoyed. Confirm it, I beseech thee. God, I think, is teaching me to feel my entire dependence on him for all things. Indeed sometimes I feel as a withered branch. But how backward am I to learn! I need the same lesson to be repeated again and again. Happy for me I have a patient and gracious Instructor.

"My heart has felt discouraged. I think whether I am not occupying the station of one better qualified to fill it than myself. I have endeavoured to comfort and encourage my heart. Let God be all, and let me be nothing. I desire to leave all in his hands—my health, property, friends, reputation and life, to be disposed of according to his will. It is right that he should reign sovereignly. How arduous the ministry! How many tastes to please! How many prejudices to encounter! What stupidity in sinners! What unkind judgments! What infirmities in myself! Who is sufficient for these things? Help, Lord, and deliver me from despondency. Bless me with every needed grace and help me this day in preaching the word, for Christ's sake. Amen."

"I feel my insufficiency for the work of the gospel ministry. How much cowardice! how little zeal! what want of feeling! Am I a professor and a teacher of the holy religion of Jesus Christ! My God, what inconsistency in my conduct! Where is my zeal, my patience, my fortitude, my perseverance? where my love to Jesus and my compassion to immortal souls? O Jesus, Master, shall I always live and teach at this poor dying rate? Wilt thou not revive me? Wilt thou not inspire me with zeal and fortitude, with love, with compassion? Oh open thy fountain of grace and pour upon my thirsty soul the streams of Divine influence. Awaken all my drowsy powers and engage them all in thy service. Give me a double portion of thy grace and Holy Spirit."

August 27. "Discouragement yet arises from an apprehension, that I may occupy the place of one better qualified for this important station to which, in the providence of God, I have been brought. I think that another should be here. Were it my duty, I think I could willingly resign in favour of one of superior talents. Whether I still am acceptable to my people is a question which costs me, at times, uneasiness. I find consolation in an inclination to persevere in duty, and to wait on Divine providence."

We find about this period a record, which he calls "a memorial." "Last Thursday evening I was called to visit a sick man. I went, conversed and prayed with him. The next day I was sent for by him and did as before. He was not pious. No particular effects were perceived from my two visits. My encouragement was small. On Saturday evening I paid another visit. Just before I entered his house I was thinking that all I might say might be in vain; that the effect depended on the Spirit, but that he might use my feeble instrumentality for good. When I saw him I was agreeably surprised. From all the conversation between us this evening, I had good reason to believe, that God had blessed my endeavours to his soul. These were his declarations: What you have said has had a wonderful effect on my soul. I believe you ministers are set up to change the hearts of wicked men; and I endeavoured to follow your directions, and I trust with success. I feel revived; I seem to be commencing a new life; I have new views, new desires, new affections; I seem to be in a new world; my feelings cannot be described; my hope is in Jesus alone. Since I have cast myself at the feet of sovereign mercy I feel easy. I am in God's hands; he may do with me as he pleases. What a wretch I have been; I look with pity on every sinner I behold. Great is God's goodness; I esteem Jesus Christ God's chief mercy, both in this world and the world to come. I desire to be an everlasting trophy of Christ's grace. Faith, I find widely different from what I once thought it. Its effects are wonderful.

"My soul rejoice! I felt humbled under a sense of God's great condescension in making me an instrument for benefiting a soul. I give him all the glory. My soul doth magnify his goodness. Blessed be his name. Reflections on this event have been pleasant to my soul. This day accept of my thanks, O Lord, and forgive the want of more lively gratitude."

He rejoices and gives thanks when he hears, as he does frequently, that his preaching is blessed to souls. He knows that man may sow the seed, but the shower and the sunshine of heaven alone can make it productive. "I perceive the importance of obtaining a more perfect ministerial temper. 'We preach not ourselves, but Christ Jesus, and ourselves your servants for Christ's sake.' This is the standard to which I desire to conform both in my temper and conduct. I pay too much regard to my reputation. It is necessary to usefulness. But an improper regard may be paid to it, to the prejudice of religion. What I have God gave, and he has a perfect right to take it when he pleases. I would lay it at his feet. Correct my views, sentiments and principles, O Lord. 'Tis good to pray. This evening I prayed as I sat down to tea with the family, that God would bless our discourse. I trust my petition was heard. A profitable religious discourse ensued. May God bless it to those who were present. My soul, remember this, and be not so backward to lift up thy heart to God. Think not that he sent thee on a warfare at thy own charges. Teach me, O Lord, to pray. By happy experience I find that God is the hearer of prayer. I called on him, and my cry reached his ear. I prayed for preparation for the Lord's Supper, and, I trust, he prepared my heart. Every act of trust in God is followed with a blessing. I endeavoured to prepare for the Sacrament. My secret prayers were delightful—at least sweet. While at the table I was enabled to speak with animation and feeling. My soul, in the communion, was, I trust, sincerely engaged. 'Twas good to be there. The benefits I hope to experience in my heart and life. I prayed for forgiveness, for penitence, for humility, for courage, for the spirit of my station, for compassion to the souls of sinners, for success in my ministry, for God to turn the hearts of my people to me, for growth in grace, for my parents, for fidelity in the covenant, that I might not be left to my own strength. I made a covenant with the high and holy God. To him I swore fidelity. My soul remember this! O God, make me faithful! O Jesus, make me faithful! O Holy Ghost, make me faithful."

And then the alternating shades, as with all true believers—"when I would do good, evil is present" with me—messengers of Satan to buffet, after seasons of elevation. So he writes, "Alas! my wicked heart! O my cursed pride! What a struggle I have had with it! God favours me and pride arises. Like a wall it rises to divide God from my soul. Break down the separating wall, Almighty Lord. With a hand gently severe tear pride from my heart. Oh, what ingratitude to requite God so! The praise is due to him alone; but my wicked heart would rob him, and ascribe to itself honour. I repent, O Lord! Alas! that I can repent no more! Show me the vileness of the crime, and make me hate it perfectly. I have struggled against pride. I have prayed against pride. Nay, I have experienced, I think, groanings against it, which cannot be uttered. Thus the gracious Spirit, according to promise, hath helped my infirmities."

"Praise I find to be the natural expression of a soul under the influence of God's Holy Spirit. After service, this afternoon, when I got into my chamber, my soul almost involuntarily broke out into this expressions of gratitude and praise. Praise the Lord, thou heaven and thou earth. Praise him, ye angels and ye men. Praise him, ye heavens, and ye heavens above the heavens. Praise him, thou sun and moon, and ye stars of light. Praise him, ye oceans and rivers of waters. Praise him, ye springs and fountains of water. Praise him, ye forests and trees, ye mountains and hills. Praise him, every being, rational and irrational, immaterial and material. Join in the universal song of praise, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. What tongue can describe, what heart conceive thy goodness? Did

I but realize thy majesty and glory; did I but realize my own unworthiness and guilt, then thy mercy in redeeming me from that hell which I richly deserved, in entitling me to a heaven, to which, by my own obedience I could never have acquired a claim, would appear transcendently free, rich, sovereign—worthy of my everlasting praise."

December 20. "I am not enough solicitous about the success of my ministry. Oh, that I had more of the spirit of my station! I have reason to bless God for making me an instrument for doing any good. If I mistake not, I have an habitual willingness to die, though I feel a desire to remain here in order to be of some service in the world. Death at a distance, and death near, are indeed objects very different, and that grace which is sufficient to contemplate the one with composure, is not enough to grapple with the other. But I hope in season to receive grace to die."

The last day of the year he spent in fasting, and prayer, and praise. He read suitable and chosen portions of the word of God, and confessing his sins and imploring pardon, he received the mercies of life and gave thanks. The passing year was inquired of, and then in what way the opening one should be spent. His services in the ministry seemed cold, and he blushed before God. But all he takes and lays at the feet of his adorable Redeemer. Thus the year closed and found him watching.

January 3, 1802. "I bless God that my life, and health, and privileges have been preserved through another year. I pray that this year may, if I be spared, be devoted to thee, and that under the quickening, transforming, and purifying influences of thy Holy Spirit, I may live much to thy glory; so that the examination of this year may find me, in preparation, nearer to the kingdom of heaven."

At all times ready to visit the sick and afflicted, no matter how lowly, he extended at times his calls to the Bettering House, as the Almshouse was familiarly called. The sight of the many there afflicted and destitute of religious consolation, except as when casually bestowed by some of the city pastors, touched his sympathies, and the idea occurred to his mind of arranging some permanent attention to their spiritual necessities. He proposed it on the next meeting of the ministers, and it was approved. It issued in a series of efforts for many years, sustained by which, the old Almshouse, in Spruce street, had the gospel carried through its wards.

An anxiety to be useful led him to pray that God would, for his encouragement, allow him to see His work prospering in his hands. He learns that several had been benefited, and then he takes courage in reflecting that the seed had been sown by his preaching in many places, of whose issue he shall have no knowledge, till in heaven he behold the harvest. His heart is cheered by a larger accession to the Church than had been her favour for many years. Eleven, and most of them in the dew of their youth, are received, and the prospect of an equal number on the next occasion. The work of revival was dear then and always to his heart. He could rejoice in its occurrence anywhere, and had holy sympathy with his more favoured brethren, who, as the new century was opening, in many parts of the land, were shouting with the joy of harvest. We find the pious in our communion, in Philadelphia, praying and longing for such visitations of mercy. As the showers were falling elsewhere, and a new era was inaugurated in our country, he longs that the city of his adoption, and the people of his charge might be likewise blessed. He writes:

"There appears among the Presbyterian congregations more seriousness. We have tokens for good. I hope a revival will shortly take place. This is the expectation of pious people. O Lord, let the blessing come. Shower down thy Holy Spirit. Let his influences descend as showers on the mown grass. Let an increase of thy Church arrive, for Christ's sake. An unusual attention is paid to religion; numbers are under serious impressions. Last Friday evening, four young ladies waited for conversation after service. This was a rare sight! Such being the state of affairs among us, I feel the necessity of having religion revived in my own soul. I have told our people so. I have been seeking a revival, and I trust, I shall find it. On Thursday night I lay awake, sleep being prevented by religious meditations. I was thinking of rest in God, and if I mistake not, found rest in God. This afternoon I found enlargement in prayer, and was enabled to be a little importunate for a revival of religion. Make me, O God, persevering in seeking it. Let me not grow weary. Should a revival come, I fear my insufficiency. But God, I hope, will assist me according to my day. My prayer is, let a revival come, whatever may become of me, and that if I be in the way I may be removed. But God, I hope, will make me helpful to others."

"God hath shown me, in some measure, the importance of a revival of religion in my soul. While he is showering his grace on other places, surely I ought to be desirous of partaking in the precious blessing. Last evening my exercises were pleasant. A few thoughts of this kind passed though my mind: Feeling comfortable, I thought within myself that I should not wish more comfort than was for my usefulness; however desirable to have much of God's love in the heart, yet I felt willing to give up a portion for the good of others, and wait till I arrive in heaven for full enjoyment. I felt a desire to do my work, and though heaven is very desirable, yet if God have a work for me, I would rather defer my entrance into heaven till I had accomplished my work. But I further thought that as communion with God was a gracious privilege, and greatly conduced to activity in his service, it was my privilege to desire and pray for it.

"Thursday I preached from Acts ix. 31. The object of the discourse was to stir up the people of God to seek a revival of religion in their own souls. This address must not be forgotten. If I be not revived after this, I shall dishonour myself. God help me and stir me up to importunate and fervent prayer for a revival!"

"On Monday morning, I received an anonymous letter from one of the congregation, in which he expresses a great deal of affection. He mentions that for a few Sabbaths past he heard me with unusual pleasure; but he informs me that hitherto he had regarded me as preaching an unknown Christ. This suspicion was altogether unexpected. He mentions that he had imbibed prejudices against my ministerial character, but knew not whether the change be in himself or in my preaching. I have thought much on this subject. It grieves me that any should suspect my piety. Oh! had not God given me a hope of an interest in Christ, I should never have entered the ministry. I abhor dissimulation. God is my witness that I engaged in the ministry from a sense of duty. Alas! that people will suffer prejudices to obstruct their edification. This is my grief. Were their edification not concerned, I could, I think, with God's assistance, easily surmount what is merely personal. Well, my consolation is that God will fulfil his purposes. I must endeavour to be more active and engaged. I need a revival, and I hope God will give it. I have more and more encouragement." And thus he treats this unworthy suspicion. His meek and quiet spirit was bruised only because religion might suffer. There is not a syllable in his journal, which gives any clue to the person's name, or a word of unkindness to the mistaken brother who inflicted the stab in the dark.

No wonder his mind again reverts to his old fears, and he is again disturbed with reference to his fitness for his station. But his refuge is in God. He recalls past mercies and dares to hope for the future. It quickens his prayers. His soul is drawn out for the baptism. "God can use me—a broken earthen vessel." As week after week passed, he well nigh fainted in the efforts by which his mind was taxed.

"I have increasing encouragement to hope for a revival of religion in my soul. Indeed I hope it is already begun. My prayers and other exercises, this week, have been more pleasant." "In my desire to be instrumental in promoting a revival, I have foolishly attempted to prescribe to God. He hath taught me to repent of it. I feel unworthy of the honour. Justly might I be cast away as useless. But God, I trust, will use me, though I am weak and unworthy."

This period was the day of the great outpourings of the Spirit of God in many parts of New England, and more remarkably so in the frontier States of Tennessee and Kentucky. The tidings came fresh and joyous, and the people of God were in high expectation. Always a friend of revivals, rejoicing in the success of any brother, his heart beat in blessed sympathy with the prosperity of the Redeemer's kingdom. It became the fashion, in a later period of his life, with certain characters who arrogated to themselves a speciality in creating and managing revivals, to stigmatize men of his class as behind a progressive age, and even to insinuate that they were unfriendly to such displays of mercy. Never was suspicion more unfounded. Dr. Janeway was a lifelong friend of these spiritual harvests. He prayed for them; he rejoiced over them; and cold water to a thirsty soul was not so refreshing as when, at the great gathering of his church in General Assembly, the news came in joyous profusion that the Spirit was poured from on high. He uniformly invited to preach in his pulpit the brethren, who, coming fresh from these places of refreshing, he trusted would kindle the sacred fire among the people of his charge. But Providence, in his time, has vindicated him and others. The glare has passed away, and many of those whose novelties disturbed our peace are unknown and unhonoured. We shall have abundant proof, as we proceed, of his earnestness in the behalf of all genuine works of mercy; and his children remember how, in his last days, his soul took fire, as, with the look of a prophet, he announced the near approach of those marvels of mercy which the church now by mercy enjoys. This we will not anticipate. These remarks are made as explanatory of the fervour of his spirit, and to show how he had imbibed the spirit of the day in which he lived.

"Thoughts of this kind have passed through my mind. I am God's entirely. He has a right to dispose of me as he will. If he should choose to hold me up to contempt, it would be right; and I desire to acquiesce in his will. Great God, give full and unreserved submission. Amen."

April 14. "This day I have spent in fasting and prayer. My objects were—1st. To humble myself on account of my backsliding in affections. This I was enabled in some measure to do. I mourned before God, and reviewed the several aggravations of my backsliding. God, I hope, will forgive me. 2d. To pray for a revival of religion in my own soul. Here I considered the importance of it, in order to my own happiness, to glorify God, to enforce my instructions with a good example. My encouragements were, God's promise—Hosea xiv. 4—my desire and prayer; the efficacy of prayer as evidenced in the experience of the ancient saints, and in my own experience; what I have already felt of a revival, and what God is doing in various parts of his church, and in this city. These I turned into prayer, and endeavoured to fill my mouth with arguments. 3d. To pray for a revival in our congregation and in this city. Encouragements were, its importance; the desires, expectations, and prayers of God's people; what is going on in various parts of the church, and the favourable appearance in this city. These I turned into arguments at the throne of grace. I felt encouraged. 4th. To reflect on the grounds of encouragement which I have for hoping that God will afford me the necessary aid for performing my duties as a pastor in this city. I thought of my insufficiency, and on the great honour which Jesus Christ has put on me by calling me to his ministry. Oh! it is an unspeakable honour! Oh! to realize it as such! My grounds for hope are, that I was called hither without my seeking the place; the difficulties through which God has already carried me beyond my expectations, the blessing granted to my labours, the power of God, the promise and grace of Jesus. These were arguments which I used in prayer. I have enjoyed this day Divine assistance, for which I heartily thank God. My meditations were easy and flowing; my prayers free, and accompanied with a degree of fervency. My sensations reminded me of former feelings. God graciously admitted me into his presence."

"For four or five weeks, my time has been much taken up with visiting the sick and those under concern of mind. I feel, in consequence, a little encouraged and animated by seeing that some are concerned for their souls." The revival seems to advance; and called to visit his parents, and especially his mother, long in declining health, he prays that his absence might not impede the revival; and in the bosom of a home, where he loved and was beloved, his heart is full of love, and he exerts himself earnestly for their spiritual welfare; and with a heart unchilled, he returns to his flock, still burning with strong desires to see the work of his Master quickened and revived.

"My soul has had a struggle with pride and envy. It is hard to fight with one's self. But it must be done. Oh! for grace to fight with my corruptions and overcome them."

June 5. "This day I laboured with my heart that I might mourn on account of my declension from first love, and the imperfect manner in which I preach. I trust the exercise was profitable. This evening I feel a little quickened. O Lord, in how much coldness and formality I live. Quicken me, I beseech thee. Grant me thy Holy Spirit, my God. Oh! enable me to return to my first love, that I may glorify thee in all things. Oh! for the spirit of my station—for a growing tenderness and compassion for the souls of men. Oh! my hard heart. My God have mercy on me, for Christ's sake.

June 27. "This week my exercises have been somewhat more comfortable. On Wednesday I preached in the Bettering House, (Almshouse of the county,) and during the discourse I felt much enlarged, so that I affectionately, and by various arguments, urged the poor sinners to come to Christ for salvation. In urging them to this interesting duty I felt unwilling to cease. Sometime this week my soul felt pleased with meditating on the truth that my all is in God's hands. I thought it better there than anywhere else, and I wish to feel more completely resigned to his sovereign will.

July 4. "This week I have been employed in visiting sick persons. Two in particular have been objects of my attention. They are very different in their exercises, the one careless and secure, the other thoughtful and greatly concerned. The one is but a little roused, though he seems to stand on the very borders of eternity. The other, after passing through great distress, has happily obtained comfort and joy. Her exercises seem to be really evangelical. She fears not death, believing that Jesus will give her the victory. In visiting the sick I have found comfort." He was then as ever through life welcomed to the chamber of sorrow. Much like the beloved Apostle, in the features of his spiritual nature, he was ever a *son of consolation* in the homes of the sick and suffering. The benevolence of his Master was in a measure reproduced, and during his long ministry, he won his way to the hearts of his people, by his kind readiness to carry the words of Christian sympathy to those who needed. He mentions in his journal oft times, his attention to this duty—never as a burden or a task, but as a privilege to which his Divine Master admitted him. And, after his assiduous attentions, and his faithful rebukes were blessed, and he had the joy of seeing those depart in the hopes of the gospel, who at first were careless and indifferent, "I bless thee," he writes, "for thy undeserved favours. Make me grateful. Let me never forget these mercies."

Again in this year the dreaded pestilence threatened the city. He prays that he may be ready for death whenever it may come. "I have had a desire to depart. But I have lately thought that my desire might not be altogether right. Perhaps there is too much regard for self." At last the apprehension was realized—the fever became epidemic. His mind was perplexed as to duty. Having no fear himself, he wished not to forsake the poor of the flock in this hour of extremity. Friends in whose advice he had confidence, and the conduct of his venerable colleague decided him, and he found a sojourn in the country residence of his valued friend, Robert Ralston. The session closed the church from prudential considerations, and the opportunity for preaching was prevented.

November 7. "After absence for a considerable time, it has pleased God to return me to my abode in the city. I bless him for the mildness of his correction, and for restoring health. Oh, that the late dispensation may be sanctified to my soul and to my fellow-citizens! Would to God that we could humble ourselves under his mighty hand, that we may be exalted in due time! When I left the city, I trust it was not through fear, but from a sense of duty. Had it been my duty, I think I could have remained, trusting in the Lord—not that I suppose I should escape the fever, but I mean I could have committed myself to God, and calmly waited the issue. It has pleased him to give me a share of natural fortitude, and, if I mistake not, religion has improved it."

November 28. "How changeable are my fancies! On the first days of this week I enjoyed comfortable exercises; but now I can hardly recollect them. This I remember, that they afforded me encouragement to believe that it was good for me to have gone to the Lord's table, and that the Holy Ghost was operating in my heart. I fear that, in the prosecution of my studies this week, I have been too impatient. Against this I struggled. Good Lord, deliver me from it! Pride, too, has injured me. Oh, how hard to resist! how difficult to bring ourselves to make proper efforts to overcome it. May a gracious God free me from pride! I am persuaded that it prevents spiritual comfort and enlargement."

December 1. "This day I spent in fasting and prayer for the revival of religion in my own soul and in my congregation. I have indeed reason to be ashamed that I am so backward in performing such a duty, and that last evening I did not take more time for preparation. First, I sought proper views of the duty that I might do it in faith; then I thought of my backsliding, and endeavoured to humble myself on account of it; then thought of the necessity of a revival, and prayed for it; then considered the means for obtaining it, and prayed to be able to use them aright and effectually; then reflected on the encouragements to hope for the blessings sought, and pleaded the various encouragements before my covenant God, after which I renewed my covenant with him, and prayed to be found faithful, and finally asked for pardon of my imperfections in performing the duty. The whole was mingled with reading the word of God and sacred hymns. I thank God for inclining my heart to this duty, and look to him for the fulfilment of my desire."

December 5. "I have finished Marshall on Sanctification, and I trust it has been edifying to my soul. I perceive more the necessity of faith in the Son of God to be able to live a Christian life."

Amid the imperfections of Christian men, divisions occur, even in the body of Christ. The congregation he served was only partly sanctified. Men aspired to occupy chief seats, and coveted distinctions. "The aspect of affairs toward the close of last week, in our congregation, began to appear threatening. But unexpectedly the threatening cloud blew over, and we gave thanks to the great Head of the Church for his seasonable interposition in frustrating the designs of evil men. Blessed be God for giving me confidence in his care and goodness during the trial, and granting such a favourable issue in his providence! I thank him for the agreeable addition made to our session. May he replenish the old and new members with heavenly wisdom, and enable them to rule well, and preserve the unity, peace, and purity of his church!"

Alas, that we must record such statements! Alas, that, in the choice of ruling elders, unseemly contentions arise! They are written here as exhibiting the character of Dr. Janeway amid the vexatious trials through which he passed, and the firmness with which in all he clung to the providence of God. The newly chosen elders maintained the eminency of that session, and were cherished friends of both the pastors.

"I feel a confidence," he writes, amid these agitations, "that, if I do my duty, God will take care of my character, and hence I feel less concern about the censures of any of my people. My prayer is, that I may bear all censures and reproaches cheerfully and patiently for the elect's sake, that they may obtain salvation with eternal glory. I feel willing to leave this congregation, if God should so order it, when he pleases. While I remain, I desire to be found faithful, and to love the souls of men. Oh, to be honoured, as an instrument in his hands, for turning sinners from the error of their ways to the wisdom and ways of the just! The Lord make me indifferent to the applause of men, and more disinterested in my benevolence!"

"It is my earnest prayer, I trust, to have the spirit of my station and bowels of compassion to perishing sinners. I wish to have my heart melting within me while preaching, and to manifest my affection by my tears. Blessed be God, we still have some persons under exercise! May the cloud, which resembles a man's hand, spread and spread over the face of the sky, that the thirsty earth may be abundantly refreshed!"

January 2, 1803. "This year I have consecrated to God; my motto is, 'The Lord is at hand.' May God enable me to remember it, and act under its influences! The issue of this year I would leave in the hands of God. I perceive more of the horrible depravity of my heart. What reason have I to be ashamed before God! I felt envy working shamefully in my soul. But by Divine grace I struggled against it; I loathed myself on account of it, and by meditation and prayer endeavoured to get the victory. I thank God for any success. On hearing of the great zeal of a young brother clergyman, my soul felt ashamed of my inactivity and want of zeal. I came home and bewailed these things before God. I feel encouraged to hope that, if it should please God to grant a revival here, I shall partake of it, and that though my labour may be increased, yet he will furnish me for my work.

January 9. "My prayers in the last of the week have been comfortable. I have for some time been praying for more patience, courage, animation, pious conversation, and a revival; and if I mistake not, God has heard my supplications, and succeeded my exertions in some measure. Pride works in me shamefully; I endeavour to resist it; but in spite of my efforts it will conflict. I am persuaded that it prevents enlargement in preaching and communion with God. Often has it risen like a separating wall between him and my soul. Frequently has it obscured my light. I therefore pray to be delivered from it, that God would humble me, that he would empty me, and then fill me. Still the cursed evil works within my heart. I perceive remains of my old wicked temper; I have resisted it and prayed against it. May God renew me in the temper and disposition of my mind! I desire to beware of having my temper embittered against any of my people by any unkind treatment. Oh, to learn of Jesus, who is meek and lowly of heart, that I may find rest to my soul! Were the censures which some throw out to have only a personal effect, I think with Divine assistance I could easily bear, and with little difficulty disregard them. But what grieves me is, that they form prejudices in the minds of some, so as to prevent their edification. This affects my heart. However, I comfort myself with reflecting that God will accomplish his own purpose, and that, if I be faithful, he will bless my labours. I pray to be able to bear any reproaches, any censures, any hardships, that the elect may obtain salvation, with eternal glory. I pray for a spirit of meekness and courage."

A member of his church leaves him a legacy. It reaches his sensitive heart, and he doubts whether he should receive it. He lays it before God, and then gives it to the poor. "How good is God! He gives me the means for charitable deeds, and he gives me a heart to perform them; and then he gives me a gracious reward."

Years after, an aged female, alone in the world, and with no near relatives, left him a considerable amount. It is believed he gave *all* in charity, so anxious was he that no appearance of sordidness should hinder his usefulness.

Anxious to be useful, he hails any communication which brings the evidence of success, with childlike simplicity and unfeigned meekness, and he makes the record in his journal; and in any other man the record might savour of vanity. With him, it was the yearnings of an anxious heart, which wished to make full proof of his ministry, and accomplish its great design. It is to him the joy of harvest; and he rejoices that, though he may not know all, God knows it, and will, in the last day, give him an ample and gracious reward.

He records that a severe cold prevented him from taking his share in an evening service—"the first instance since my settlement in which I have been prevented from performing any public duty by indisposition—so much health have I enjoyed, far beyond my expectations when I accepted my call to this city. Blessed be God!"

February 27. "This day I partook of the Holy Supper of our Lord. Though I had not those lively views and delectable feelings which are so desirable, and for which I prayed much, yet I enjoyed a freedom to meditate and pray. I gave myself away, I trust, in the exercise of faith, to Christ and God, and took the Father, Son, and Holy Ghost to be my God; the bread received as the body of Christ broken for me, and the wine as the blood of Christ shed for me. I prayed for sanctification and the Holy Ghost, for humility, courage, faith, love, revival of religion in my soul. O God, my portion, make me faithful to my covenant, and cause me to rest satisfied in thee! Oh, may I cleave to God, Father, Son, and Holy Ghost! Amen."

He was destined to feel that the servants of the Master should be exposed to captious criticism and unjust fault-finding; and in that large congregation were men of perverse minds—good men, perchance, but misguided. "What a pity that there should be any Christians so captious! I pity them—I forgive them—I pray for them." Such are his feelings when one of his sermons had been the subject of misrepresentation and captious criticism. At this late period, it is impossible to know the grounds of difficulties in the congregation—nor is it needful. The actors have all passed to their accounts, the misconceptions of life have been corrected, and the meek and quiet spirit has been vindicated. "It must needs be that offences come." The brotherhood of the saints has often been broken; and though that congregation was as eminent in the Christian graces as any other, there were imperfect men who composed it, and others struggling for pre-eminence and shining seats in the house of God. There is not a word of unkindness in his journal towards any such, at any time in his ministry. Whatever may have been the natural impetuosity of his temper, it was so subdued by grace, that it is doubtful if he was ever seen in anger and free from his habitual control. Being reviled, he reviled not again. To do him an injury was to obtain an interest in his prayers.

CHAPTER III.

Church Extension—Multiplied Labours—His Marriage and the Death of his Mother.

At this period, the eyes of the church he served were turned towards the desolations in the Northern

Liberties, here called Campington, because in revolutionary times, the British army had encamped there, a suburb of the city, the population of which was increasing, and as it lay north of the Arch Street Church, it was considered as their peculiar domain and field of culture. It was to be an outlaying post for that church, and when able to sustain the gospel, it was to be separate. But the connection continued for ten or twelve years, and it was served by the colleague pastors of the Second Church. Even then, there were some who fancied the time was not yet, and the senior and junior pastors needed all prudence, to inaugurate the enterprise, and enlist the energies of the people.

April 10. "Last night the session met at my lodgings to consider a communication from the corporation respecting the erection of a church at Campington. It was unanimously agreed to propose it to the congregation. I bless God for bringing the matter thus far! May the great head of the church dispose the congregation to concur with unanimity, and to contribute with liberality." Anxious as he was about a matter so important, he was jealous lest his work of preparation should be hindered thereby.

April 17. "I bless God that my prayer has in part been answered. The congregation have determined on building the church. Oh! for a spirit of liberality. Oh! for success! To thee, Jesus, great head of the church, we look. Oh! prosper our endeavours. I have reason to acknowledge God's gracious kindness, in affording me time to go about to obtain subscriptions for building the church. We meet with some opposition. God, I hope, will defeat the designs, and render ineffectual the attempts of our opposers.

The church, large and commodious, and in full keeping with the times, was finished by the congregation worshipping in Arch Street. It was opened in 1805, with a sermon by Dr. Green, which was afterwards published. It increased the labour of the pastors by one-half, and gave them two churches to serve instead of one. But the field was inviting, and the harvest promising. It was on the congregation in the new church, that Dr. Janeway had his strong hold. His activity and zeal carried him to their homes, and when in after years, the church was advised to call a minister, and exist in separate organization, the ties were strong, which were sundered, and his memory was cherished during the lives of that people.

June 5. "Alas, I feel so little of the power of religion, when I compare myself with some of my brethren, who have been at the General Assembly, I blush and am ashamed at my coldness and insensibility, and want of zeal. Their souls seem to be on fire; but oh, my Spirit is languid and stupid. Gracious God, wilt thou not revive me? Oh! quicken me by thy Holy Spirit. Oh! how depraved I am! I see more and more of the dreadful pollution of my soul. I feel disposed to call myself the chief of sinners. How rich that blood which takes away such guilt! How unbounded that mercy which saves such a wretch! A young brother in Christ has been preaching to very great acceptance. He rises far above me. I am trying sincerely to use the words of John, 'he must increase, but I must decrease.' I desire and pray to God to be enabled most cordially to rejoice in his prosperity! O my God! shall my eye be evil, because thou art good? Shall I not be glad and praise thee, because thou hast raised such a bulwark against the enemy?"

Anxious to prove himself a watchman not to be ashamed, he was led to preach on the eternity of future punishment, and hearing that it had given offence, he falls back on the consciousness of honesty of purpose, and prays God to guide his mind in the selection of subjects, to enable him to declare faithfully the whole counsel of God, and to deliver him from the fear of man.

A journey to the home of his parents fills him with gratitude to God. He saw his hand in everything, and he comes back full of thankfulness for all the mercies he had experienced. His mother yet lived, and though for years he had ceased to pray for her life, knowing that her disease was incurable, and that his loss would be her everlasting gain, his gratitude begets thoughts of mercies to others. "Benevolent thoughts and purposes have arisen in my mind, which have refreshed my heart. Oh! for charity out of a pure heart, and a good conscience and faith unfeigned. Oh! to give, not to be seen of men, but to glorify God."

July 10. The old uneasiness in his breast returned, owing to increased labour. He has fears, lest, after being sustained thus far, his feebleness might incapacitate him for his work. At this juncture it was proposed to open the Arch Street Church at night for evening exercises. He objects on the ground that he would not be able to preach three times a day, and prays God to witness his sincerity, and give him wisdom to decide and to act. Ever decided in his views as a man, he was a mere child toward God, and lay at his feet imploring his approving smile and directing grace.

Reading Baxter's Reformed Pastor, he is charmed with his earnest zeal for the souls of men, and blushes at his own short comings. "We have encouragement to labour among our people; but when I hear of the success of my colleague, and not of mine, I feel discouraged. I know that God is sovereign, and has a right to honour whom he will. I rejoice in my colleague's success, and would submit to God's pleasure concerning me. I desire no favour, still I would look to God, and hope for His blessing. Gracious Lord, let me not despond—afford me encouragement—Thy will be done. I thank thee, that my labours have not been altogether in vain, and that I have been made useful in visiting the sick."

"My mind seems inclined to cultivate inward peace and tranquillity, and to remain as composed as may be under circumstances calculated to trouble it, and I have reason to bless God for the long continuance of inward peace and tranquillity which I have enjoyed. The unjust complaints of some of my people have frequently given me uneasiness, but I begin to disregard them more. The most painful consideration is, that they may obstruct my usefulness; however, I think that I must go straight on in my duty, and God will bless me. He is able to conquer my enemies, and to accomplish his own purposes. I pray for my enemies—my thoughts have been turned to the words of the apostle: 'For me, it is a little thing to be judged of man's judgment. He that judgeth me is the Lord!' I earnestly covet to feel these words in my inmost soul. I feel less affected by the opinions of men; a holy indifference is really necessary to a faithful discharge of my duty, nay, to be faithful, I must be superior to the sentiments of pious people. The situation of the church, its want of ministers, has operated on my mind more forcibly, as an inducement to desire a continuance of life. I have, if I mistake not, an habitual willingness to die."

August 28. "I have frequently prayed for the improvement of my love to God, that I might love him for his perfections. I think God has heard me, and that my love in this respect is purified. Of late, I have thought considerably of the Divine glory, and have had desires that I might glorify Him. Oh! how worthy is God to be glorified! Oh! that I could glorify Him at all times."

Again the yellow fever suddenly appeared, and spread consternation through the city. He continued at his post: "Feeling composed, I commit myself into the hands of God, and say, Thy will be done. If it please him to continue my life, I would accept of his kindness with gratitude; if it please him to take it away, I would submit to his pleasure." The subjects chosen for pulpit exhibition were such as he hoped might be blessed amid the sorrows which prevailed. By the advice of physicians, evening meetings were suspended. He feared not death, but loss of health, and slow return to strength. He hoped that if stricken, it might be in the pulpit with his harness on. "What may be my feelings when death shall draw nigh, I know not; but I feel in a degree, an habitual willingness to die, when God shall determine. Oh! for a triumph over death and the grave."

A call at this time for Dr. Green, as Professor of Divinity in the College of New Jersey, gave him uneasiness. A growing attachment existed between the pastors, and in this, as in other matters, Dr. Green treated him with the most affectionate confidence; yet he would acquiesce if it be for the general interest of the church. "Should this event take place, the calling of a certain man, for my colleague, is probable, whose popular talents would throw me in the shade. But it is my duty to rejoice that God is raising up for his service such a man, and to think it an honour that I am permitted to hold an inferior station in his church. Say, my soul, He will increase, but I decrease. Oh! to be clothed with humility and to leave my concernments with God. His blessed will be done. I feel ashamed of my vile selfishness; oh, that God would deliver me from it, and make me disinterestedly benevolent. O for the temper of Christ." But he humbles himself before God, and finds abundant reasons in his own heart for any dispensation, however severe. To part with his colleague would be hard indeed. The day after, he receives a letter from his "dear colleague," informing him both of his election to the Professorship, and his determination to decline the offer. "This satisfactory information, coming so immediately after my humiliation and supplications, I felt disposed to view as an answer to my prayers, though very unworthy, and to give thanks to God accordingly.

"On Friday evening, a printed hand-bill, of a most scurrilous kind, calling the Presbyterian clergy knaves, &c., was thrown into the window. I read it without emotion. On Saturday evening, however, I was disposed to make this use of it, to inquire whether I was unfaithful in the ministry. Though I am sensible of many imperfections, yet my conscience did not accuse me of unfaithfulness. I endeavour to lay out my time in the best way I can. The Lord forgive the imprudent zeal and rash judging of that man! Notwithstanding this abuse, I was enabled to preach this day with freedom and boldness. Oh, that I were more fed with the food of the sanctuary, and experienced more delight in preaching! Oh, for seals to my ministry, that I may be encouraged!"

October 23. "I bless God for the restoration of health to this city, and the return of the inhabitants. Surely mercy has been mingled with judgment. Oh, that we may improve these afflictive providences! Let thy Spirit, O Lord, co-operate with thy rod for the reformation of our city! I lament that I find so little food on the Sabbath. The Sabbath is indeed my day of labour. But the honour of preaching the gospel, and the hope of doing good, should refresh and comfort my heart. Oh, for more of the spirit of my station! I perceive more of my depravity. It shocks me. Oh, how corrupt I am! God have mercy on me! I feel too worldly. Ah, if my mind were more heavenly I should regard less the applause and reproach of men, and I should be more patient in hoping for temporal blessings.

November 13. "This evening I examined myself on growth in grace, and concluded that I was growing in it, because I see more of my depravity, which produces self-loathing; because I have a higher practical estimation of the Divine character; because I resist and gain ground against pride, vanity, envy, selfishness; because I desire earnestly to love God more; because I improve in inward peace and tranquillity, which I cultivate and desire to maintain under all events; because I desire to deny myself in any particular, to undergo any sufferings, and perform any duty to glorify Him; and because of my growing indifference to the applause and censures of men."

"On the evening of a Communion Sabbath," he writes, "I enjoyed a pleasant meditation for a considerable time. The hope of a Christian, as described in my sermon, appeared glorious. My soul breathed after God, and ardently desired to love him more, and seemed to sicken at the thought of not being able to love him more. In my closing devotions I prayed earnestly that God would take the heart which I had given him, and keep it for himself. This I was led to do from a sense of my own insufficiency."

He was refreshed, amid scenes of some perplexity, by the words of the Apostle, "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." To him, the inspired Word was ever the man of his counsel, and the joy of his heart. He went to it as the thirsty goeth to the fountain of waters. It was his lifelong counsellor; its light fell always across his path. His reverence was profound; it was to him the voice of God, the Urim and Thummin where he sought direction. Believing, as he most earnestly did, that it was all inspired of God, he felt assured that all his doubts, perplexities and fears would be met there; that his steps were not in the dark; that the light which shone upon him was inextinguishable. He sat in childlike reverence at the feet of his Lord. "Speak Lord, for thy servant heareth." His prayer was heard, and his long life was one of peace—calm, serene, a composure, the wonder of his cotemporaries, and a suavity which made him welcome to all classes.

Whenever any important step was to be taken, he set apart a day of prayer and fasting, in which to seek Divine guidance; and often at its close he added to his charity store to bestow something on the pious poor, that, as he says, in one place, "they may help me with their prayers." His charity was systematic. He had a certain proportion which was sacredly devoted, and he often added to this amount as the Lord prospered him. It flowed forth upon the poor, and they blessed him. Any increase of income he hailed, not as adding to his enjoyment, but as increasing his means of doing good; and as God in his providence, in later life, added largely to his income, he maintained a simple state and style of living, but he doubled the proportion of his benefactions. For years, the fifth of his income was religiously consecrated to the cause of his Master.

"The work of Dr. Owen, on the Holy Spirit, has, I trust, been blessed to my soul, particularly that part which treats of spiritual gifts. Last night I thought on them, and was enabled to act faith in the goodness and operations of the Spirit. I felt persuaded that, if I sought them from Him, he would impart them. Thus I reasoned: Does the Holy Spirit condescend to dwell in us, to enlighten our minds, and to sanctify our hearts? Has he established an order of men for preaching the gospel and edifying the body of Christ? and will he not impart to them those gifts which are necessary for a successful discharge of their duty? Surely he will. I feel stirred up to seek them by prayer. If I mistake not, when assisted in my discourses, my pride does not rise, as it used to do. I thank God for growing humility."

January 1, 1804. "I thank God for permitting me to see the beginning of a new year. Oh! may this be spent in his service! To God I have devoted it. Oh, for grace to be found faithful! Blessed be God for inclining our Corporation [the Trustees of Arch Street Church] to grant permission to go on with building the church at Campington. It unexpectedly was given by a unanimous vote. God, I trust, is smiling on the undertaking. Dr. Green informed me that I have been rapidly, within the last year, growing in the affections of my people. I bless God for his goodness. I have prayed for it, and that I might know that I had them. God has heard my prayer. I bless his name."

Sabbath, February 26. "My will seems bent for God. A disposition to perform my duty, and to be wholly devoted to God, is, if I mistake not, increasing. I wish and pray to love Christ more—live more by faith upon him. I prefer that happiness which arises from doing his will. I feel a degree of indifference to that happiness which seems unconnected with duty or doing. Mere pleasure my soul seems not to relish. I wish to be placed in those circumstances in which I may do most good."

In April, he was married to Miss Martha G. Leiper, daughter of Thomas Leiper, Esq., a respectable and wealthy merchant of Philadelphia. Her mother, one of the excellent of the earth, was a member of his church, and all the family were attendants on his ministry. On the day appointed for his marriage, a letter was handed him, giving the sad but not unexpected tidings of the death of his mother. A week or two before, he had been summoned to New York to see her die. But she revived, and he left her with a charge that he should hasten his marriage and return to her. Now he hears of her departure. Dear and precious she was to him. "The death of my mother is an event for which I was long looking, and therefore not so afflicting as if it had been sudden and unexpected. For several years past, I had resigned her unreservedly into the hands of God, that he might take her to himself just when he pleased. Oh, what reason for gratitude for a mother so kind, indulgent, and faithful! What reason for gratitude that her departure was easy; that she had a comfortable hope in her death! For this I prayed. Though the death of my mother may very materially affect me in point of property, yet I rejoice in her admission into heaven. Nature wept, but grace submitted. May God accept my thanks for such an invaluable mother! May he sanctify my loss, and prepare me to follow her!"

More than forty-seven years after, he had occasion to copy the record above, and he mentions that he did it amid many tears of affectionate remembrance.

The loss of such a mother, and at such a time, filled him with overwhelming perplexity. His most natural impulse was to start immediately to the darkened house of his father. The counsels of Dr. Green and some brethren prevailed; and with the consent of the family, the marriage was privately celebrated, and Dr. Janeway and his wife went by express, to be present at the funeral of his sainted mother.

Dr. Janeway's record shows that in every step in this changing of his mode of life, he was as deliberate and as prayerful as in everything else. He debated with himself long and anxiously whether he should marry or not; he implored Divine guidance; he inquired whether it would hinder his usefulness. Days of fasting accompany every step; and when the engagement took place, he prays that the cup might be dashed even then from his lips, if it should cause him to love God and his work less. The eyes of his children only have seen the record, now made sacred by his death. Whatever sense they had before of his conscientiousness has been greatly increased.

Nor were his prayers unanswered. He sought a wife, as a covenant blessing, to help him on to heaven. With unusual personal attractions, and connected with an extensive and fashionable society, she was through life his cherished counsellor, and a "help meet for him" truly. The entire care of the household was lifted from his shoulders, and his work in the ministry not hindered. Modest and reserved by nature, she escaped all entanglements in the large congregation over which her husband presided. The care and nurture of her children she conceived to be her great mission. To this she gave an anxious life, and "her children now rise up and call her blessed." To them she was everything; she formed them—their salvation, was the abiding desire of her soul. An affectionate friend to her husband, he could safely trust her. The perplexities of his ministry he could lodge in her bosom without fear of her prudence. The wearying nature of his work was relieved by the solace and sympathy of his home. God did greatly bless him in his selection, and his servant was spared the sad experience which has so often embittered the lives and hindered the usefulness of so many ministers. He girded up his loins for his work, and went forth to labour for the Master who had been so kind in his gifts. "My soul feels desirous to glorify God, and to spend all my time and talents in his service. All, all, O my God, is thine! Let all be used for thy glory, is the language of my heart. I pray God to accept my thanks for what he has given me, and to enable me to rejoice in my portion! Will God teach and incline me to regard and perform every duty incumbent on me! May I be faithful and exemplary in all the relations of life! I love my work, and feel willing to give up anything to continue it, and desire earnestly to improve every hour of my time. My soul was a little gloomy and unhappy lest my usefulness should be impaired. But my hope is revived, and my prospect comfortable. I bless God for all his undeserved favours to me. Make me thankful, O Lord! I am too apt to forget his mercies and to neglect thanksgiving. When I feel unhappy from any cross, then I recollect his past favours, and feel thankful. At such times I recall my sins, and feel humbled."

July 15. "My great desire is to fulfil the work of my ministry, which I have received of Christ. Happiness is but a subordinate object. It appears to me, that mere personal happiness, unconnected with usefulness, though matter of thankfulness, should not satisfy a Christian minister. Having sufficient comfort to carry on my work, I would wait for greater happiness, when I shall have completed my work. But I know that the more diligent and faithful I am, the more happy I shall be—so gracious is God in giving to his servants a present reward. For this spirit I would thank God. It is his gift. Oh! that I may have more of it, and that God would give me grace to do his blessed will which I love, with great faithfulness and diligence."

His hopes of a revival were not realized. Few were added to the church. He weeps over it, and pleads with God, not to disappoint his people. But he will plead on. The sovereign pleasure of God was to him a solemn and awful truth. He could lie at his feet in uncomplaining submission. He will not slacken his efforts, nor intermit his labours. The sudden death of Dr. Linn, pastor of the First Presbyterian Church, occurred just then, in the bloom of his youth, and the full tide of his popularity.

September 2. "An unexpected stroke has removed a brother from this world. God has been pleased to remove the Rev. Dr. Linn, by the bursting of a blood-vessel. This is a loud call to me and my brethren, to hasten our work; for we know not the day, nor the hour, in which the Son of man, our glorious Judge, shall come. May God sanctify the visitation of Providence to us, and make us more diligent in discharging the duties of our important station! What, oh my soul! if God should call thee away in a manner so sudden! Wouldst thou be ready? I trust I should. If I deceive not myself, by the grace of God, I am prepared for my departure, inasmuch as I am united to Christ, and justified freely by his righteousness."

An English clergyman, of great popular talents, appeared at this time, and threw less favoured preachers in the shade. Human nature is impatient under successful rivalry, and Dr. Janeway records his struggles for a victory over the workings of corrupt passions, and a desire to rejoice in any success which he might have, "and if religion should require me to give up my station to him, I think, by divine assistance, I could do it." The success of this new preacher, in drawing crowds, for a while unsettled matters in the churches. Certain men were carried away by him, and the importance of securing him in the city, urged some of his admirers beyond the limits of Christian prudence. At last, a church of the Independent class was organized. Many were bewitched by his eloquence. A large and stately edifice was erected. A new denomination was introduced amid existing harmony. "Alas! the cause of religion, I fear will be dishonoured. Oh! my God, enlighten my mind, that I may see the path of duty, and have grace to walk in it. Preserve me from the influence of every evil passion, and let my eye be single to the glory of God. Overrule this for good, and let the cause of Christ be advanced by this event. Let me say evil of no man. Build up our church, and pluck it not down, for Christ's sake—Amen." Alas! not long after, this preacher fell into scandalous sin—dishonouring religion and disgracing his church. Dr. Janeway's course was the more difficult, and required more prudence, as he had received about the period of this man's advent, intimations from a reliable correspondent in England, designed to put him on his guard, and prevent him from yielding too much confidence to this stranger. Reserve on his part would probably be attributed to jealousy, and he felt his task was arduous, and his path embarrassed; but even then, the singular prudence, for which through life he was remarked, guided his ways, and retained for him the confidence of his flock.

Though his expenses had increased on the event of his marriage, and the expectation of an increase of salary, rightly indulged, was not realized, yet would he abate nothing in the part he had been accustomed to give to the poor. He trusted in God, and he was not confounded. His father increased his allowance, and the people added to his revenue. "I record, in honour of this singular kindness of God, to me, that I expect to be able to give more this year to the poor than at any former one, though I have now a family to maintain—blessed be God."

Imagining that some of his flock had prejudices against him, he meekly called upon them, and in a kind and Christian way sought to remove them. His object was to give no offence, that the ministry be not blamed; and he mentions that an eminent saint seemed to have like prejudices, and he avows his determination to meet them kindly, and in the love of Christ. Many were the years, in which this good man, above referred to, lived on terms of affectionate intimacy with Dr. Janeway, and at his death, left him one of his executors, after giving through life the fullest proof of his veneration for his character—his steadfast friend amid all the after trials of life. "Yielding pacifieth great offences."

September 16. "This day my soul has been languid, and not engaged enough in religious duties. I have just been meditating on the state of my affections; and think how much I want life and vigour in them. With my affections, as well as with the other faculties of my nature, should I glorify God. But I have to lament, that my love is so cold, my gratitude so weak, my joy and hope so faint, and my sorrow for sin not more tender and overflowing. May God enliven my affections. I bless God, that the church in the Northern Liberties is so far advanced; and, that the raising has been attended by no accident—not the smallest. Hitherto hath the Lord helped, and I trust he will still help us to complete a place for his worship, which shall remain for ages and generations. Who can let when God is on our side? I am seeking for a savoury relish of divine truth, and to feel more than I do. May God make me persevering, and successful. To his grace I commend myself."

November 11, Sabbath. "The blessed communion of our Lord is approaching. I have this evening inquired into the evidences of my growing in grace, and to aid my endeavours, I took up that chapter in Doddridge, which treats on this subject. I think, though I could not answer all the questions there proposed, yet I could to most, and I discerned solid evidences of my growing in grace. My heart is more weaned from the world. I am gaining victories over selfish passions and desires. I desire more to have my all laid out for God. I have patience, and am enabled to submit to trying dispensations. Oh! could I grow more in grace! But I must remark, that I am not so prayerful as I was; that is, I do not so frequently, in going out, lift my heart in ejaculatory addresses. May God give us a delightful communion!"

November 18, Sabbath. "This day, at the communion table, I had not those delightful manifestations of Christ which I have had, I trust, in secret. But my mind was composed, my thoughts active, without wandering, and my affections in some degree engaged. I first confessed my unworthiness, guilt, and ill desert. I then renewed my covenant with God and Christ; after which, I offered a variety of petitions. My prayers were fervent, and in some measure importunate. I prayed for more faith, hope, and love; for animation, engagedness in preaching, and for the spirit of my station; for health of body, and direction in my studies; for success in my labours; for more of a Christian temper; that God would vindicate my character and forgive my enemies; for my wife, parents, relatives; for my colleague; for the congregation."

A person, drawn off from the Second Church by the popularity of the English preacher, attempted to justify his cause, by reporting that Dr. Janeway was an unconverted man, and that he could not sit under a barren ministry. He merely records, "I pity his uncharitableness and presumption, and pray for him. I thank God, that for nine years I have been a new creature in Christ; and in this hope, I have enjoyed much peace and comfort. Nor have I taken it lightly; it has been the fruit of much self-examination, and I trust, of the witnessing of the Holy Spirit. It is a little thing to be judged of man's judgment, when we consider God is our final Judge? I commit my cause to God, and believe that he who has brought forth my righteousness to light, when injured by false accusations, will bring it forth again. I would rest in thee, O my covenant God.

December 9. "This morning I was praying that I might feel more the unspeakable honour conferred on me, in calling me to the gospel ministry, and that I might get nearer to God. This evening, it seemed as if my prayer was answered in some measure. I had a comfortable meditation on the necessity of my being revived, and the encouragement I have to seek a revival of religion. To press on my mind the necessity of being revived, I consider the infinite excellence of God, which renders him infinitely worthy of being loved and served. How shall I feel when I get into heaven, and review the manner of my life, and compare it with my glory there—my office as a minister, my happiness, doing more good, &c. Encouraging considerations were the promises, answers to my prayers, plentiful effusions of God's

Holy Spirit in the present day, in which I hope to share. A thought of shame occurred this morning, before I began to speak on the Divinity of our Saviour, arising from the ridicule of some. I humbled myself, and was enabled to speak boldly and comfortably. Blessed be Jesus Christ, my God."

December 23, Sabbath. "This day I had some freedom in preaching. My text was, 'For thy servants take pleasure in her stones, and favour the dust thereof;' and by discoursing from it, I endeavoured to promote that active spirit, which now pervades the Church of Christ. This evening I have enquired whether I have been revived since I have been seeking for more religion. I trust I have more, for which I bless Almighty God. But oh, I want much more. I need more of an active spirit to animate all my devotions, and actions, and labours. God grant it! I am seeking to feel more of the power of the word, and to taste more of its sweetness."

December 30. "My heart has felt very cold for a few days. I feel that I can do nothing of myself, and that I am wholly and ever dependent on the Holy Ghost for all light, and grace, and comfort. I have mourned and prayed over my cold heart, and in prayer found some relief. My meditation this evening was comfortable."

CHAPTER IV.

1805 TO 1810.

Pastoral Work—Era of American Missions—Formation of the First Bible Society—Theological Seminary at Princeton.

February 3, 1805. "I have been reading for some time with too much anxiety and impatience, as if my improvement depended on the number of pages I turned over. I feel ashamed at the return of the weakness. For a considerable space of time, by the grace of God, I was, in a great measure, free from this impatience; and I went steadily on in my studies. But it has returned, and I am ashamed. Grant, O Lord, thy grace again! This day my colleague was unable to preach in Arch Street, so that I had to preach twice there. I thank God, that he has been so long enabled to preach regularly. I am endeavouring to spend one hour a day in reading practical works. I was in this habit some years ago, and found the benefit of it; but, owing to the pressure of duties, I have not been able to get time for pursuing this practice. I hope I shall be able to spare time for it now, and that I shall reap the benefit of it, through the blessing of God.

February 10. "A while ago, I felt a strong desire to employ all in God's service. The emotions and feelings I then experienced, excited a degree of spiritual pride. I felt somewhat inclined to think that few were more sanctified than myself. God has been pleased since, in mercy, to humble me. He has made me to see and feel what a poor insufficient creature I am, and that my heart is yet dreadfully depraved. Oh! may God make and ever keep me humbly disposed to ascribe all to sovereign grace. I am praying for a thankful and loving heart. God, I trust, will give it me. It will be for his glory. Occasionally I feel discouraged under a sense of my insufficiency for the ministry of Jesus, in this congregation. But God is able to help, and he who has aided me heretofore, will still assist me and encourage me. On the whole, I remark to the praise of God, that I live a tranquil, comfortable and happy life—thanks to God."

February 17, Sabbath. "Last week I had enlargement in prayer twice or thrice, and especially on Wednesday night. God was pleased to aid in speaking on Friday evening, on Jer. iii. 22, 'Return ye backsliding children,' &c. I have backslidden in affection, in first love, and desire to return. Heal me, O God! Behold I come to thee, for thou art the Lord, my God! On Saturday evening, while my colleague spoke on these words, 'The Lord Jesus be with thy Spirit,' I felt reproved, because I had not his presence. But I perceived that I had it, though not so sensibly, yet really in fixing my attention, in causing me to breathe after Him, in disposing me to mourn that I had not more of his presence."

The birth of his first child fills him with emotions of gratitude; and after pious reflections on the event of one thus ushered into a world of sin and misery, he hastens to consecrate him to God; that if it please Heaven, he may early enter on the service of Jesus. On the birth of his other children, his heart was in earnest for their spiritual welfare. By faith he took hold of the covenant, and gave them to God. And when he died, he left five of the six in the Church of Christ, and without doubts that God in his good time, would hear his frequent prayers, and gather the remaining one into the precious fold of Christ.

He had returned to the reading of practical works on religion, and records his benefit resulting therefrom. Other reading becomes sanctified, and he reaps benefit from reflections. "In reading the life of Cæsar, by Plutarch, I felt ashamed that he should make such great exertions in his ambitious pursuits, and I such feeble ones in the cause of my Master, and in pursuit of an eternal crown."

Like too many of God's ministers, he had anxious moments on the matter of his support. The size and character of the congregation required a certain corresponding style of living, for which they were not careful to provide. But he reproves his want of trust in his Heavenly Father, and calls to mind how often he had sent seasonable relief. He would sit loose from the world, and though he had reasonable prospects of enlarged estates from his own and his wife's father, he schools his heart to a deadness to the world, and leaves such issues to God's infinite wisdom. With moderate desires, in which he found his wife entirely sympathizing, he sought only a decent support, and rightly judged that his people were abundantly able to secure it to the labourer in their service. How many of God's hidden ones have been as painfully exercised! How often do these trials unsettle their hold on people committed to their charge!

Amid these perplexities, the infirm health of Dr. Green made it necessary that he should be absent for three months. Dr. Milledoler, of the Third Church, was in the country, and Mr. Potts, of the Fourth Church, sick; the pulpit of the First Church still vacant since the lamented death of Dr. Linn, and now, in the heat of summer, the care of all the churches devolved on the most youthful preacher of them all. His duties multiplied and his burdens increased; his only helper was God.

The dreaded yellow fever again made its appearance, and threatens the doomed city with its scourgings. "The pestilence again threatens our city. I feel no alarm. If God determine to remove me hence, His will be done—may I only be ready. But spare, O God, spare the city! Pity, O pity and forgive the people. Oh! how depraved I am! I feel my inward pollution, and think myself the chief of sinners. I loathe myself on account of sin, O wretched man that I am. Who shall deliver me from the body of this death? Blessed be God for his Son, and grace by him.

September 8, Sabbath. "The fever is progressing. In Southwark, it has become very bad and general. It has got a footing in the city, and will probably spread so as to occasion a general dispersion of the inhabitants. God have mercy on a guilty city! We deserve thy judgments, O righteous Lord God; but in the multitude of thy pardoning mercies pass by our transgressions. I commit myself to God. I pray God to spare me, not because I am unwilling to go; for I trust, by his grace I am in a state of habitual readiness; but, because of the necessities of the church, which is on every side crying for more ministers. Thy will, O God, be done. Call me when thou wilt, and through Jesus, receive me into thy kingdom."

On the removal of Dr. Milledoler to New York, he writes: "It has pleased God to remove a dear brother from the city. I thank God for his company, fellowship, and friendship. The Lord sanctify to me and the people, his loss. Provide in due time, great Head of the church, a man to succeed him in the charge over that people, and may he come in the fullness of the blessing of the gospel of Jesus. Revive us again in this city. Pour out thy Spirit, like rain on the new-mown meadows." It may be added here, that a sanctified friendship existed for more than fifty years between these brethren; each rejoicing in each other's successes, and the honours which their respective churches heaped upon them. Their departures were not far distant, and in glory they have doubtless renewed the friendship of time.

September 29, Sabbath. "My habitual desire and prayer is, that I may love God more, and serve Him with a greater zeal. I often meditate on subjects with a view to inflame my zeal. But alas! how languid these sacred passions of my soul! When, blessed God, shall my love burn with a brighter and stronger flame, and my zeal prompt me to more vigorous action, and cause me to take more delight in thy service? The bent of my soul is, I hope, becoming more and more determined for God. I wish to be placed in that situation, and those circumstances, in which I may be enabled to do more for the honour of my God."

The temporary subsidence of the pestilence was followed by more alarming increase. It was thought prudent to remove his family beyond the circle of infection. He remained, however, at his post, preaching the gospel, and performing additional labours for the other churches, now without pastors.

"It appears from the aspect of providence, that God is calling me to humiliation. In obedience to what I consider as the language of providence, I propose, with the assistance of Divine grace, to endeavour to humble myself before God, on account of the pestilence which afflicts the city, on account of the state of our congregation, and that of the other Presbyterian congregations in the city, and on account of my own sins. For this purpose, I set apart a fast to-morrow, when I intend to fast and pray. Gracious God, approve my purpose, aid me by thy grace, enable me, truly, to humble myself, and fervently to pray; and may all be animated by a lively faith in the merits of Jesus Christ."

He accomplished his purpose, and spent the next day in prayer and fasting. He humbled himself, 1st. "On account of the judgment inflicted on the city. Here I reflected on the abounding sins: such as profane swearing, Sabbath-breaking, intemperance, drunkenness, adultery, perjury, fraud, ingratitude, contempt of the gospel, neglect and misimprovement of the means of grace. These I confessed before God—acknowledged that on account of these and other sins, we deserved all that we suffer, and I implored forgiveness. 2d. On account of the low state of the Presbyterian churches in this city. Here I considered the causes of the controversy which God appears to have with these churches. 1st. Want of union. 2d. Unfounded complaint about the ministers. This holds particularly with regard to our church. 3d. Excessive and injudicious attachment of the Pine Street congregation, which, in some measure, makes an idol of their minister, to the misimprovement of the means of grace. This is the case with all. These things I lamented, and prayed God to forgive. I prayed especially for the restoration of my colleague's health, and that God would not bring us low, by depriving us of his valuable labours. 3d. My own sins. Here I took an extensive and comprehensive view of my whole life. I saw much cause for humiliation. I confessed, lamented, and implored forgiveness, and gave thanks for it, through Jesus Christ. I began the exercises by calling to mind the answers I have received, after days spent in fasting and prayer I mingled the exercises with reading the Scriptures. God has, I think, enabled me to perform the duty acceptably. I had melting of heart and humiliation of soul. I ask God to forgive the imperfect manner in which I have meditated, read and prayed; and beseech Him to accept of my service, only through Jesus Christ, to whom, with the Father and the Holy Ghost, be everlasting praise, and all glory—Amen.

"One striking thought occurred to me. Let the wicked, when deprived of their property, or other worldly goods, say, Ye have taken away my God, and what have I left? But a Christian, when deprived of worldly goods, should say—I have still my God: in him I have everything. I have lost nothing. Poverty cannot make me poor, affliction cannot make me miserable; my poverty shall be converted into gain; my affliction shall be made subservient to my happiness. I have reason to acknowledge with gratitude, the kindness of God to me, during the absence of my colleague. I have been so far carried comfortably through my increased duties, and have improved in health within the last three weeks. Good is the Lord in preserving me from pestilence, in aiding me in my duties, and in giving me increased health. How good is it to trust in the Lord! I looked to him, and endeavoured to confide in him, and lo! he hath heard my request and helped me. Bless the Lord, O my soul, and forget not all his mercies."

Sabbath, November 3. "How changeable my frames. In the morning after preaching, I felt cheerful and encouraged; but in the afternoon, I felt depressed and discouraged. Pride acted in the morning, and God humbled me in the afternoon. Between services, I was thinking that I had too much to do, and reflecting on my own insufficiency. This led to a degree of despondency, so that I did not look to God for aid, as I ought. I did not perceive this at the time; but afterwards I saw it, and lamented the deceitful workings of a wicked, unbelieving heart. I thought, as God brought me here, and as long as I remain here agreeably to his will, I may and ought to exercise in him a cheerful and confident trust. Will God enable me so to do? Oh! how much I need the power of religion! What life would this give to my soul! What activity to my whole conduct! I wish to obtain it; I wish to be filled with the Holy Ghost, that I may do more for my Lord and Master.

God has made me sensible in some degree, of the wickedness of my unbelief, in not putting in him more confidence, and of the depravity of my heart in general. I pray God to give me a due and humbling discovery of my corruptions, and a penitent, broken and contrite heart."

November 17, Sabbath. "This evening I heard a sermon preached, with a view to raise funds to assist in carrying on the translation of the Holy Scriptures into the several tongues spoken in India. May God incline people to favour this blessed cause! Oh! that the blessed Bible were translated into all languages, that all nations might know the grace of our Lord Jesus Christ."

November 24, Sabbath. "This day I partook of the sacrament of our Lord Jesus Christ, and commemorated his dying love. By the grace of God, I was enabled to make preparation. I examined myself, both as to my state of grace, and growth in it. I concluded that I was in general growing in grace, and this conclusion I drew, not from fervour of affections, but from the disposition of my will, and growing desire to be wholly devoted to God. He enabled me to exercise an affectionate sorrow for sin, and to renew my covenant with some degree of devotion and solemnity. After this, I inquired what were the particular sins which I ought to confess at the table; and what the particular grace and blessing I needed. In going to church this morning, I felt some melting of heart on account of sin; but during the sermon, though animated, I did not feel as I wished. This I attributed to pride, and this sin marred my service. "Ye ask, and receive not, because ye ask amiss, to consume it on your lusts," and I thought the reason why I felt no more affected, was my improper regard to the opinion of others. But I was assisted in meditating on the sufferings of Jesus, in confessing sin, beseeching deliverance from it, and imploring needed graces, virtue and blessings; and in renewing my covenant. The Lord forgive the sins of my holy service, and accept what I have done for Jesus' sake. Last week I felt persuaded that God heard my prayers, and gave me victory over my corruptions; such as pride, vanity, selfishness, regard to the opinion of men, &c. This is encouragement to persevere in prayer. Oh! to be enabled to do so. Last week I became, in the first part of it, too impatient in prosecuting my studies. For this, I found relief in making preparation for the communion, and when at the table, I lamented this impatience as one of my sins."

The savour of the Sabbath ran into the succeeding week. His prayers offered at the table, were recalled and renewed. His studies were pleasant, and he had aid in his pulpit preparations, arising from the fellowship he had had at the table of his loving Lord. His earthly circumstances gave him less trouble, because he could leave all with a covenant God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." By these promises he anchored, and his life flowed on in even tenor, and though his people had not as yet made such arrangements as to make his regular salary permanent, yet he would trust in God, and leave success or disappointment equally in his hands and at his disposal. His earnest desire was to fulfil his ministry, as in the great Task-Master's eye, and be approved of God. He narrowly watches any approaches to formality, and desires to glow with holy ardour, while serving at the altar. "I find that I have in public worship too little of the presence of God, and too little of sensible comfort, and that I am too apt to be satisfied, when I have not enjoyed them, and am not enough affected by the want. I pray God to stir me up, and dispose me to seek after a more devotional frame, and more profitable exercises. I find that in living to Christ I am very defective; and that, though I am in general devoted to him, yet I want much love, zeal and courage, faith, &c. God in mercy, work in my heart mightily, that Christ may be magnified in me, both in life, and in death."

Sabbath, January 12, 1806. "This day I was assisted, I trust, in preaching on the words, 'God be merciful to me a sinner.' I pray it may do good. But I had not that sense of Divine presence, and sweet relish of Divine truth which I wish, whenever I ascend the sacred desk. I lamented my coldness in prayer, and besought Divine assistance.

"I sleep too late. I must try to redeem time. The Lord assist me! Oh, how I have wished that my constitution did not require so much sleep!

Sabbath, January 26. "On Friday evening I felt shut up, so that my view of the subject was confined. I felt humbled and mortified. To-day, too, my feelings were blunt, and, though animated, yet I did not enjoy that comfortable sense of the Divine presence, nor impression of the truth, which I could wish. Oh, how little I feel in preaching! I pray God that I may not be contented, and that I may seek till I get a better frame! Pride injures me in two respects: First, it corrupts my motive in seeking the presence of God in preaching. Secondly, it produces undue self-complacency when I am aided. Thus it weakens the efficacy of my prayers, and hides the face of God from me. Slay, blessed Jesus, this hateful sin, so injurious to me, so opposed to thee! This evening my heart seems to melt a little! I thank God!"

So jealous was he of his heart, and so anxious that his motives should be pure! He would work as in the eye of God, and approve himself to his inspection. Nor were these momentary feelings. His journal indicates their existence always. The abiding jealousy with which he schooled his heart, and the dread of self-deception, were his constant companions. So he writes:

Sabbath, February 9. "Pride, cowardice, selfishness, dogmatism, neglect of the heart, &c., are sins against which I have been praying; and humility, courage, disinterested benevolence, meekness, cultivation of the heart, seal the graces which I have often, since the last communion, been imploring. The Lord hear me! One day last week, I felt unable to put forth spiritual acts, and was sensible of my entire dependence on God for every good thought and holy disposition. By sad experience, I find that I am too little edified by my public exercises. I am sensible of this; I deplore it, and beseech God that I may feel more and derive more sensible benefit from them. Self-seeking is the bane of my public performances. This prevents the communication of grace, and hinders my prayers. Were it not for this, I might enjoy more comfort, and more of the presence of God in public worship. Oh, to be annihilated while standing in the presence of God, and seek only the glory of Jesus!"

Sabbath, February 16. "This day I was permitted to partake of the Communion of our Lord's Supper. I endeavoured to make the usual preparation. During the preparatory services, I felt very cold and stupid. It seemed as if I could not be affected. Some movements of heart, however, I had in secret prayer. While my colleague was preaching, I felt but little. But afterwards I had some feeling, and shed some tears in prayer. I felt my great wickedness, and went to God, humbled under a sense of my sins. I confessed and lamented them before God. I was enabled to renew my covenant with a degree of confidence, and cast my sins on the Redeemer. God, I thought, saw no iniquity in me, as united to Christ, sprinkled with his blood, and covered with his righteousness. But in myself, how much guilt, vileness, ill desert! I thought of heaven, and rejoiced at the prospect of dying and dropping my sins in the grave, and becoming a perfect spirit. I wished and prayed for sanctification. This was my earnest desire, uttered with groans."

March 2. "My mind has been teeming with charitable schemes. I have thought that, had I wealth, I should esteem it an honour to employ all, beside what my subsistence required, in relieving the poor and in aiding the promotion of the gospel. But I have suspected a mixture of corrupt passion and self-seeking in these imagined schemes; and on this account I have prayed God to purify my views and motives, and give me charity out of a pure heart, and faith unfeigned. How deceitful the heart! It becomes a Christian to see that, while he thinks he is doing God service, he do not seek himself. This day I preached on Christian zeal. Ah! how much I want of this virtue! Would to God I had more!

But alas I am sluggish, and feel little of that holy fervour which warmed and animated the spirits of the apostles. With respect to the church to which I am connected, I desire to think and act with meekness and moderation. The will of God be done! If it is my duty to remain here and make unusual sacrifices, as I have since my marriage, I desire to know and do it. At present I have but few thoughts about it. God gave me what I have, and he has a right to take it when he will."

The duty of pastoral visitation he recognized and practised. His systematic habits enabled him to accomplish much in this matter. Of it he made a conscience; though he often complains of want of disposition and talent to drop a word for God, and render his visits more practical. Of his own feelings he never was accustomed to speak much. He was silent as to what God had done for his soul. But to reprove vice and rebuke sin he never failed. A gentle savour of piety seasoned his conversation; and at the bedside of the sick and dying he was peculiarly happy. Others thought well of his services in such respects; but he judged himself severely by the word of God, and felt that he had fallen below the standard. But at home, and in the secresies of his closet, he wrestled for the fervour and earnestness which would qualify him for his work.

Sabbath, March 9. "For two or three days past, I have been in a dull, stupid, and unfeeling frame; and though I have made some efforts, yet I could not get near God, nor feel a comfortable sense of his presence. It should be remarked that for some time I have felt but little during public worship. The ordinances and word seem barren. This I have mourned before God, and this day I was a good deal affected with it. Formerly I had the presence of God in the sanctuary, though I made but little exertion for it; but now I enjoy but little of it, though I make great exertion. God is sovereign and holy. He is teaching me the necessity of stirring up the gift that is in me, and to labour to enjoy him. Oh, that I may be teachable, and enabled by grace to learn the lesson! Blessed be God, my interest in his love depends not on changeable frames nor on fluctuating comforts! He loves me still, and I love him. He will keep me through faith unto salvation."

The era of missions was dawning on the American church. The example of British Christians was felt. To the sun-rising the eyes of believers were beginning to turn. Some efforts were making among the Indians of our own land, in which the Presbyterian church took the lead. The General Assembly, in the true temper which, thirty years after, was so happily and successfully accomplished, had, in her church capacity, sent some of her servants to labour among the tribes in the Southwest. Rev. Gideon Blackburn, an eloquent preacher in Kentucky, was commissioned to commence a mission among the Cherokees; and in process of time the American Board of Commissioners entered upon our labours, and, for aught that appears in any of their publications, that mission has always appeared as one of their originating. Dr. Janeway was familiar with every movement of our church in these matters, and took a rejoicing interest in all such enterprises. We find him applied to to preach a sermon in order to raise funds to *aid* British Christians in their efforts to translate the Holy Word in the dialects of Hindoostan. A number of the early missionaries of the London Missionary Society found it convenient to make Philadelphia their port of embarkation to India. The Christian merchants, like Robert Ralston, and the Christian shipmasters, like Capt. Wickes, rejoiced to aid in this work, and help forward those men of God who were going far off to the gentiles. In the labours of these dear men did Dr. Janeway. ever take the deepest interest. To their aid he freely contributed to his power—yea, beyond his power. He blesses God that he had been aiding in preparing a sermon in behalf of missionary doings—for the donations of the people in responding to his appeals; and he prays that all might be the means of diffusing light among the Pagans. The missionary spirit continued to glow in his heart; and while his heart was earnest in the great cause of domestic missions, his benefactions were larger in proportion to the Foreign Missions of our church. "Thy kingdom come" was a prayer he never ceased to breathe; and even in his last and enfeebling sickness, the ruling passion was still strong in death.

Sabbath, May 11. "I give thanks to God for conducting me and mine to New York, and then home in safety and comfort. Prevented while absent from attending on some of my usual devotions, my heart feels at a distance from God; and I have not my accustomed freedom, enlargement, and pleasure in prayer. I wish and endeavour to get near God. This is more needful, as I have it in prospect to commemorate the Saviour's dying love on the next Lord's day. Gracious God, prepare my heart and enable me to renew my covenant with satisfaction, delight, and profit!"

Monday, May 19. "Owing to constant attention to business, occasioned by the meeting of the Assembly, I had very little leisure to prepare for the Lord's Supper yesterday administered. I was afraid that my frame would not be suitable. However, I spent two hours on Sabbath morning in meditation and prayer. When I was in church, my thoughts became composed—unseasonable ones driven away, and my frame became devout. At the table I was engaged, and enabled to transact in faith and love. My prayers were fervent. I groaned under a sense of sin and depravity, and mourned that I had occasioned such dreadful sufferings to Jesus Christ. On the whole, I have much reason to thank God for his assistance, and for making the season so comfortable. At the table I lamented my sins, my pride, unbelief, self-seeking, vanity, cowardice, want of zeal, and depravity in general. These I lamented with some emotions of sorrow, and felt grieved to think how much Jesus had suffered for the sins of such a wretch as I. After renewing my covenant, and taking the bread and wine as the body and blood of Christ broken and shed for me, I preferred my requests. I prayed for humility, faith, courage, love, zeal, simplicity of view, an eye single to the glory of God, disinterestedness, activity, furniture for my work. These petitions I offered with fervency, and including all, in the petition for more grace. I breathed earnestly for it. I give God thanks for aid."

"My heart, how wicked! I see more of its pollution, and am ashamed before God. I thank God for discovering me to myself. Oh, for humility! Ambition, vanity, and—I am ashamed to write it—envy are my besetting sins. I hate all, but especially the last. May grace work in me mightily, and subdue these iniquities!"

Sabbath, June 29. "Not unfrequently, of late, when occurrences have taken place, that made it proper to shorten my devotional exercises, I have felt a secret satisfaction. I confess this sin before God, who looketh on my heart, and pray him to forgive and destroy it. How deceitful the heart! Oh, that I may love my devotions more. My heart is too cold and barren. I feel unfit for the ministry. And still I trust God so little, though I so greatly need his aid. Oh, that I could pray with more fervency and effect! But, alas! self-seeking defeats my petitions. I ask amiss to consume it on my lusts."

July 6th, Sabbath. "This afternoon, owing to a heavy cold, I had to discontinue service, after prayer and singing. This is the first time, since my settlement in this city, which is seven years and more, that I have been prevented by indisposition from preaching. What thanks I owe to God for this distinguishing favour! Weak in body, and just recovering from a tedious and painful affection in my breast, when I came hither, I did not expect to retain my health. But in obedience to the will of Providence I came, and lo! God hath preserved me, ever since, in a state of health, sufficient for the discharge of my duties. Thus I record with gratitude and praise the goodness of God."

His mind was again agitated by the question of removal. Every heart knoweth its own bitterness. Events are often magnified, and young preachers are apt to have exaggerated ideas of surrounding difficulties. A distrust of himself, a modest underrating of his qualifications for his post, in a charge so respectable, and with a colleague so popular, acted on a sensitive mind. But earnest were his prayers for heavenly guidance, and that he might not move, till the cloud was lifted from above the tabernacle. "Thy will be done," was his constant prayer. He prays to be preserved from error in judgment and inclination, and for humility and grace to be enabled to judge and act rightly.

A merciful deliverance of Dr. Green's life from the effects of lightning, which struck his dwelling and by which he was somewhat stunned, calls forth his earnest thanksgiving: "My father, my father, the chariots of Israel and the horsemen thereof!" It is refreshing in a world of imperfect men, to behold such devotion on the part of the junior, to his elder colleague. The loss to his own congregation, and to the church at large, seemed painful, and his joy breaks forth in his journal, in fervent exclamations. A kindness unexpected received from his father at this time, calls forth his thanks to his Heavenly Father who overruled all, and he writes: "Oh! the temporal mercy was sweetened by the consideration that God bestowed it. I gave thanks to God, and prayed that I might have grace to use what I received, agreeably to his blessed and holy will. Surely, I should never distrust God, but always repose in him an unshaken confidence for every thing that I need, both now and hereafter, for the body as well as the soul. The Lord increase my trust." That he might be able to continue his benefactions to the poor, was foremost in his anxiety about any increase of his means. God, he knew, could open springs in the desert, and make streams flow from the flinty rock.

He recalled the goodness of the providence which, at the outstart of his married life, had restricted his means. It had saved him from expenditure, to which his social position would have exposed him, and led to the formation of such habits of economy, that as his funds from his parents increased, there would be more redeemed for the poor and the cause of the Saviour. His gladness in the prospect of enlargement of income, was in the power of increasing his benefactions; and this was, when the church in this land had hardly begun to awake to the privileges of benevolent effort. We cannot safely judge, by our view, of things as they then existed. A half century of training, with the example of British Christians, has led our church to the measure of comparative elevation, to which, through God's mercy, she has attained. He was in advance of his day, and as his means increased, so did his proportion in giving, until, for years before his departure, he appropriated with cheerful readiness, a fifth of his income to the holy cause. It is not always that an augmentation of means is accompanied with corresponding enlargement of the ratio; and facts show too lamentably, that among many, whose aggregate contributions appear large, there is a sad short-coming of the apostolic injunction, to give as the Lord hath prospered. From the time that Dr. Janeway, in his early religious history, was the owner of a dollar, one-tenth was the Lord's, until as mentioned above, in after years, while his expenses greatly increased, he doubled this tenth. It may be mentioned here, that by his will, he gave nothing to any charitable purpose. It was the consistency of his course, and it carried out the great principle of his life, that as long as he lived, he was God's steward. Death did discharge him from his trust. His business, his duty, was in this life, and he hoped that his children had imbibed the influence of his example, and would be influenced by like considerations of duty; and he left to their Christian principle, what others accomplish by posthumous direction.

October 12, Sabbath. "My heart was too cold this morning during service. In the afternoon, my frame was something more comfortable. I felt ashamed of myself. Last night, in reflecting on myself, I perceived that I loved my studies, my reputation, and applause too much. I pray God to give me the victory over these corrupt affections. Last week, I was too impatient in my studies. I must beware of making them an idol, and endeavour to prosecute them diligently, and in dependence on God.

"I think I have reason to thank God that my prayers have been more fervent, and my mind more engaged in them, for some time, than formerly. Sometimes, when I feel any reluctance to prayer, I complain to God, and find relief and enlargement. God is very kind to me, a poor sinner. Last night, in examining how I live, I saw that I have the form of religion, but that I want more of the spirit and power of it. The Lord give them! Being last night invited to assist at the administration of our Lord's Supper, in Pine Street Church, I officiated at one table and communed. It was good to be there. My mind was collected and engaged, and transacted, I think, with faith. Oh, to be faithful!"

November 2. "Alas! how ungrateful and forgetful of the mercies of God am I! Am I afflicted or in want, I go to my heavenly Father, and ask him to supply my wants, or to grant me deliverance. He heareth me; I receive a deliverance or a supply. But ah, how soon I forget the mercy of God! how often I forget to give thanks! I am ashamed of my ingratitude and neglect of thankfulness. I am ashamed to appear before God and ask him for more favours; but he is boundless in mercy, and commands me to come and ask what I will. Hence I go to his throne still, and ask what I need. Blessed be God! O Lord, pardon my ingratitude, and make me thankful!"

He learns from Dr. Green that religion seems more encouraging in its aspects, and that some give evidence of increasing interest in the concerns of their souls. His preaching is blessed in cases of which he hears; his soul rejoices, and his fervent prayer is that these hopeful appearances may not be like the morning cloud, or the early dew, but that all may issue in earnest godliness and real religion. The ordinance of the Supper drew nigh, and he subjects his soul to the usual scrutiny and examination—inquires whether he is growing in grace, and humbly concludes that he is growing in conformity to his Master. But he begs for clearer evidence, and for rapid growth. The service was pleasant and precious. His soul went out in prayer for his people and his family in much emotion. He blesses God for all the faith he had in exercise, and begs for more.

November 23. "I felt the bad effects of want of watchfulness, with respect to my temper and conversation, last Sabbath, after the Sacrament. Had I been more careful of preserving the frame of mind which I had at the Lord's table, I should probably have enjoyed more comfort last week. The Lord graciously pardon my neglect, and make me more watchful in time to come!"

His people at last yielded him tardy justice, and increased his salary. He receives it as from God, and though inadequate to his expenses, he will freely use other means to discharge his work as a minister. He can now gratify his desire and increase his charities. He again admires the Divine wisdom which, by permitting his income to be so far short, had schooled him into prudent habits, and thus prepared him to exercise moderation in all things.

Sabbath, December 6. "This day my heart has been cold. I preached with little comfort and fervour. In my afternoon prayer, I was assisted. My soul felt humbled, and I mourned before God. This evening I spent in meditation a comfortable hour. I examined my views in entering on the ministry, lamented my want of life and zeal, and mourned over the little success attending my ministry, pitied and prayed for my people."

Sabbath, January 4, 1807. "By the blessing of God, I have been preserved through another year. I owe thanks to him for all the blessings received, and ask forgiveness for all the sins committed through the last year. May the present be spent, if I be preserved through it, more to the glory of God than the last! May I become more humble, more watchful, more dependent, more obedient, more exemplary! I have been reading Romaine's Life of Faith, and find I do not live by faith as much as I ought, nor derive enough grace from Jesus Christ. The Lord enable me to live by faith on Jesus Christ! May I be made sensible of my manifold wants, and go with all boldness and confidence to my covenant Head for supply!"

With Dr. Green's loss of his wife at this time, he deeply sympathized. He prays that he may be supported; and he wrote a well-expressed memorial of her virtues and excellencies, which he published in one of the periodicals of the day. In his affliction he was afflicted; and we recur to it here as manifesting the unabating friendship which existed between these pastors, and the filial and paternal kindness ever interchanged. It increased his labours; but he did not shrink from labour. If he had any regret at all, it was that it might trench on his studies, which he wished to pursue to fit him for future usefulness. Thoughts of his own unworthiness crowd upon his mind, and he feels like fleeing from the presence of his people; and then hearing a godly man express himself as edified, he takes comfort in the reflection that, under God, success does not depend on the feelings of the preacher. "What toil must it be for an ungodly man to preach who feels not the influence of the truth which he delivers!"

"On Saturday evening, after speaking on the original dignity of our Redeemer, and the depth of his humiliation, I was much assisted in prayer and praise to him. He is praised by the highest order of intellectual beings, and he is infinitely worthy to receive the praise of men. Praise him, O my soul!" His great desire, it is evident from his journal, was to obtain benefit from what he preached—to feed on the bread he broke to others. This, which ministers find so difficult amid the temptations to a mere perfunctory performance of duty, he seemed to accomplish, and meekly to feed on the truth by which the people of God were edified. When hearing others preach, he watches his heart, lest unworthy motives should intrude. His desire is to praise God for any endowments conferred on others, and unfeignedly to rejoice in their successes. That he was not perfect, he confesses; but that he was freer from envy and its consequent spirit of detraction than ministers ordinarily, those who knew him best will testify. The least appearance of it gives him pain. He prays for deliverance, and that on the cross of his Redeemer he may crucify it, and that by grace from his exalted Lord he may sincerely, affectionately, and thankfully rejoice in gifts conferred on others.

May 3. "I feel my insufficiency for my ministerial office and station; and yet how often I feel pride working in my breast! What a contradiction is my wicked heart! Oh, that I might have an eye single to the glory of God, and that I could trust more to his aid! Give me, O Lord God, more faith and humility! What little freedom I have in religious conversation! The Lord grant me more liberty of speech, and enable me to improve, with more fidelity, every opportunity for doing good!"

Sabbath, May 24. "This day I commemorated the Saviour's dying love. It was a pleasant season. The discourse by Dr. Miller was animating. His subject was the society of heaven. I felt and was comforted; I felt a desire to depart, and be with Christ, and mingle with the holy inhabitants of heaven. At the table I was enabled to transact in faith, and had devout affections in exercise. Tears ran down my cheeks. Blessed be God for meeting with me! though my preparation, owing to numerous demands on my time, was very imperfect. I felt dull when I went to church, but God was better than my fears."

June 14. "I feel at times very cold. The Lord make my heart warm, and fill it with fervent love. Unbelief, pride, selfishness, envy, languor, want of zeal, I daily lament, and pray for a stronger faith, more humility, meekness, and gentleness, more zeal, fervour, gratitude, and more disinterestedness, that I may rejoice in the gifts, and graces, and honours of others! Oh, for more grace! I feel my insufficiency as a preacher and a minister; but I look up to God, my all-sufficient aid, that he may teach me a more simple dependence on his grace and Spirit! Fervent piety, how much I need it!"

Sabbath, June 28. "Through the week I have enjoyed some degree of freedom and comfort in my prayers; but I am still troubled at night with drowsiness, which very much mars my devotion. Oh, to be delivered from this evil! On Friday evening I was assisted in speaking from John vi. 44—'No man can come,' &c.; and again this day, both in the morning and afternoon, I had enlargement and freedom in discoursing from Gen. v. 24—'Enoch walked with God.' I thank and praise him for his find so difficult amid the temptations to a mere perfunctory performance of duty, he seemed to accomplish, and meekly to feed on the truth by which the people of God were edified. When hearing others preach, he watches his heart, lest unworthy motives should intrude. His desire is to praise God for any endowments conferred on others, and unfeignedly to rejoice in their successes. That he was not perfect, he confesses; but that he was freer from envy and its consequent spirit of detraction than ministers ordinarily, those who knew him best will testify. The least appearance of it gives him pain. He prays for deliverance, and that on the cross of his Redeemer he may crucify it, and that by grace from his exalted Lord he may sincerely, affectionately, and thankfully rejoice in gifts conferred on others.

May 3. "I feel my insufficiency for my ministerial office and station; and yet how often I feel pride working in my breast! What a contradiction is my wicked heart! Oh, that I might have an eye single to the glory of God, and that I could trust more to his aid! Give me, O Lord God, more faith and humility! What little freedom I have in religious conversation! The Lord grant me more liberty of speech, and enable me to improve, with more fidelity, every opportunity for doing good!"

Sabbath, May 24. "This day I commemorated the Saviour's dying love. It was a pleasant season. The discourse by Dr. Miller was animating. His subject was the society of heaven. I felt and was comforted; I felt a desire to depart, and be with Christ, and mingle with the holy inhabitants of heaven. At the table I was enabled to transact in faith, and had devout affections in exercise. Tears ran down my cheeks. Blessed be God for meeting with me! though my preparation, owing to numerous demands on my time, was very imperfect. I felt dull when I went to church, but God was better than my fears."

June 14. "I feel at times very cold. The Lord make my heart warm, and fill it with fervent love. Unbelief, pride, selfishness, envy, languor, want of zeal, I daily lament, and pray for a stronger faith, more humility, meekness, and gentleness, more zeal, fervour, gratitude, and more disinterestedness, that I may rejoice in the gifts, and graces, and honours of others! Oh, for more grace! I feel my insufficiency as a preacher and a minister; but I look up to God, my all-sufficient aid, that he may teach me a more simple dependence on his grace and Spirit! Fervent piety, how much I need it!"

Sabbath, June 28. "Through the week I have enjoyed some degree of freedom and comfort in my prayers; but I am still troubled at night with drowsiness, which very much mars my devotion. Oh, to be delivered from this evil! On Friday evening I was assisted in speaking from John vi. 44—'No man can come,' &c.; and again this day, both in the morning and afternoon, I had enlargement and freedom in discoursing from Gen. v. 24—'Enoch walked with God.' I thank and praise him for his assistance! I am enabled, with respect to my preaching, to look to God for aid. I trust, I say, God will help—and he does help."

Sabbath, July 19. "On account of my conduct at the last meeting of Presbytery, I have been, as I am informed, much censured. But as I conceived that what I did was duty, and, in review of it, still think so, my meditation on Scripture has been conducted with a view of strengthening my mind, that I may fully adopt the language of Paul: 'With me it is a little thing to be judged of man's judgment; he that judgeth me is the Lord.' May God raise me above the smiles, and frowns, and praises and censures of mortals, and make me solicitous to approve myself to his all-searching eye!"

July 26, Sabbath. "This day I preached on Christian humility. Oh, how I need this grace! Pride still cleaves to me, and operates in a thousand ways. But I think I have reason to bless God that I have gained some victories over pride, and grown in humility. This has for a long time constituted one of my daily petitions. The Lord answer the many supplications I have offered on this point!"

The recurrence of a communion season revealed, in the examination of the candidates before the session, that some of them traced their seriousness to his preaching. His soul rejoices and is glad to be thus honoured by his gracious Lord. To be useful in the conversion of souls had ever been the desire of his heart; and any evidence of success afforded was gratefully hailed; and we doubt not that, ere this, in glory, he has met many who are the stars of a rejoicing crown. The additions to the Second Church in Philadelphia were steady; and though there were not vouchsafed those seasons of mighty in-gathering with which other churches were favoured, yet it may be added there were none of those periods of reacting coldness which, alas! have followed great and extensive revivals Religion was regular in its influence in that church. "They walked in the fear of God and the comfort of the Holy Ghost, and were edified." At the same time he was watchful over his own heart. Was he growing in grace? He felt the difficulty of deciding, arising from the inability to recall past experiences, and compare them with his present state. The believer finds it hard to arrest the fleeting emotions of the soul, and place them in such a position as to be able to judge of them. He arrives at the conclusion of growth in grace by being made sensible of greater conformity to the standard of the Holy Word. His desires are for this growth; and the anxieties of his heart will not be calmed till some answer of peace has been obtained.

September 20. "In consequence of not lodging in my own house for a while past, my devotions have not been performed as regularly as usual; hence my heart has felt cold, and my affections languid. But God, I trust, is restoring my soul to its wonted state This day, in preaching, I felt engaged; and on hearing read some remarkable displays of grace, my heart was melted. Oh, that I were more engaged!

Oh, that I had a warmer zeal and more fervent love! Oh, how easy would it be for me to preach, and how delightful, if my heart were more engaged! I envy the attainment of that poor servant-maid who said that she had for thirty years loved God so much that, in order to love him more, it was necessary for her to leave the present state, and go into one more perfect."

Sabbath, October 4. "I give thanks to God for assistance this day. After the morning service, I felt a little discouraged with the idea that my discourse was not calculated to do good. I asked myself whether it was not, and could not but believe that the subject was highly important, and that I had handled it rightly. However, my reflections gave rise to some improvements, which I used in the afternoon (at the other church), when I delivered it with more freedom and comfort."

He had now adopted the plan of preaching without writing. His sermons were thought out carefully; and with the help of a brief, or short notes, he was enabled to deliver them with comfort to himself and edification to his hearers. He did it to save more time for reading and expanding the range of his studies. He ever made a conscience of diligent and careful preparation for the pulpit, and even when long and successful practice enabled him to dispense with writing at all, he never preached, if time was allowed at all, without previous meditation and protracted reflection. Possessing very considerable powers of abstraction, he could collect and arrange his thoughts, even in the midst of his family, while walking to and fro across the floor.

A journey of some extent for those days of slow progress in stage-coaches was accomplished safely; and he records his gratitude to the goodness of God. But beside the benefit to health, a strong motive in undertaking the journey was to have an opportunity of beholding a great and glorious revival of religion then in progress in Newark, New Jersey, where he had an opportunity of preaching to a people thus wrought upon by the Spirit of God. Two hundred and more were awakened to their lost estate, and many of them cherished a blessed hope of mercy through the Lamb of God. It was, he felt, good to be there, and to hear from Dr. Griffin an account of its rise and progress. He traced it to praying-societies, which gathered on Sabbath morning to implore a blessing on the word. With his heart full, and desirious to impart to his own flock some spiritual gift, he preached, on his return, from the passage, "Brethren, pray for us!" and urged upon them the glorious example of the people at Newark. His own prayers were quickened; he pleads with God to pour out his spirit on his own flock, and to gladden his eyes with sights as glorious as those which he had beheld elsewhere. "My soul, wait on God!" is his demand to his anxious heart. He writes:

"My visit to Newark has been beneficial to me. I went to see the great work of God there, with a view to receive a blessing. Since then, I have felt somewhat revived; my prayers have been more earnest, especially for a revival of religion among my people, and in my own soul. My prayers were animated and fervent the last week, in a degree. My soul seems to be led out in desires for a revival of religion. Oh, for increasing desires and more fervent prayers! Several praying societies have, I am informed, been set up among our people. The Lord multiply them, and pour out upon them a spirit of prayer and supplication!"

He mentions the case of a gentleman, who was awakened by hearing the name of his wife propounded for the communion of the church. So poignant and distinct was his conviction, that in the course of a week he obtained deliverance, and was praising and glorifying God. He afterwards became an elder in that church, and after an active and consistent life, died in the faith and hope of the gospel. The sacrament administered at that time, so eventful in the history of one redeemed soul, as just mentioned, was pleasant to the subject of this memoir. He records his comfortable exercises, before and at the ordinance. The attendance was larger than usual, and the people of God were praying for a refreshing from on high. A goodly number were added to the fold of the Saviour, by the profession of their faith. His soul is encouraged, and he hopes soon to see from the heavenly windows, showers of mercy to descend. With groanings that could not be uttered, he lay before the mercy seat. His feelings were too strong for expression in words. He hears more of the effect of the sermon he preached, on his return from Newark. Praying circles were increasing, and he praises God, the Giver of every good and perfect gift. 'My prayers in general are more fervent than they were. I am looking and praying for a revival. An expectation of an approaching blessing seems to be excited in the minds of some of our people, and many, I trust, are praying for it. Oh! Lord God, bestow it for Christ's sake—Amen."

December 13. "In the latter part of the week, my mind became too anxious with regard to my studies. Oh! that God would teach me how to study; that he would give persevering, yet patient diligence; that he may dispose me, amidst my pursuits, to attend to the cultivation of my heart. I feel too, the working of evil temper, inclining to anger. I endeavoured to resist it. My soul felt at a distance from God. I mourned over it, and prayed. God heard my prayer. This evening has been comfortable. Last evening I was meditating how to do more for God. Could I rise earlier; had I more freedom to improve opportunities, and did I feel more fervent in spirit, I might do more for God. God grant it, for Christ's sake—Amen."

A degree of interest was prevailing in the congregation, and though it did not justify, perhaps, the use of the word revival, nor would compare with the marvels of mercy at Newark, yet it gave him encouragement, and caused him to sing of mercy. In looking over the people, he could find twenty-four who had not yet united with the church, and were unimpressible and cold. I looked to God for His grace. My heart began to soften before the Psalm was concluded. Under the lecture from Phil. iii. 7 and 9 "What things were gain," &c., I felt considerably affected, and in singing the last hymn, my heart melted within me, and in the act of dedication, with which it concluded, my heart said—Amen, amen. My comfortable frame continued through Saturday. I observed the workings of my affections in order to discover their nature. The result is, that they are excited by a view of evangelical truth, and had manifestly a tendency to humble me, to excite my desire after holiness. I pleaded earnestly with God, that I might not live at so dull a rate any longer; but that my soul might be quickened, animated with fervent love and zeal, and that I might live in communion with him. To-day I had not those melting exercises, which I had on Friday evening, and on Saturday. But I have reason to think that my Saviour helped me both parts of the day, in speaking on his exaltation at his Father's right hand. Praise the Lord, O my soul. Mr. G—, I hope, has become a Christian, and his late sickness has been remarkably sanctified to his soul. Thank God."

Sabbath, February 14. "With gratitude and praise to God, I record that an addition of twenty persons, nineteen on examination, has been made to our church. This is by far the largest that has been made since my settlement. Oh! that it may be the first fruits of a glorious revival! Grant it, O Lord God, for Christ's sake—Amen."

He records with grateful expressions, the fact revealed in the examination of the candidates that, in many cases, his preaching had been blessed in their conversion, and it cheered him, who was so modest in his self-appreciation, that his Divine Master was blessing his ministry, and giving him souls for his hire.

February 21, Sabbath. "This day I commemorated the dying love of the Lord Jesus. My heart was cold as I went to church, and remained so during the sermon. However, the language of my heart was, 'I will go and give this cold heart to Jesus, my Lord, and though he slay me, yet will I put my trust in him.' At the table I received help, and was enabled to transact in faith, and with confidence, to take Jesus to be my Saviour, and give myself away to him. I received the bread, as his body, broken for me, and the wine as his blood, shed for me. Although I enjoyed but little sensible comfort, and no high emotion of joy, yet now and then a thought would dart for a moment across my mind, which excited a sudden and strong emotion. Toward the close of the sacramental service I was enabled to plead earnestly with God in prayer, for various blessings I needed, and present my petitions with strong emotions of soul, though attended with but little sensible pleasure. My petitions respected growth in grace, in faith, courage, humility, love, gratitude, zeal, activity, furniture for my office, success in the ministry, my colleague, family, my parents, my country, the church and the world; I pleaded the covenant engagement, on the part of God, that he would put his Spirit within me, write his laws on my heart, and put his fear in it, that I might not depart from him. I record that I enjoyed the presence of my Lord Jesus at his table, working in my heart by his Holy Spirit. This afternoon I felt not so comfortable as I expected, and the reason I take to be the secret working of pride. This enemy frequently spoils my comfort. When shall it be slain, O my Saviour, God?"

Sabbath, March 6. "I have long been praying for a revival, but feel not that vigour of zeal, and ardour of love which I desire. But O my soul, faint not, for God is the hearer of prayer, and he will in due time, hear thine. Remember the woman of Canaan, who persevered through opposing discouragements, and at last obtained a precious commendation of her faith, and an answer to her request. I have reason to be thankful that my prayers are not so distracted with unseasonable thoughts as formerly. I think I am more animated, and more engaged in preaching than I was before; and for this also, I give thanks to God. I feel, that when it pleases God to give me enlargement in preaching, I am apt to be too much raised in my feelings; this is wicked pride; and I find that when it pleases Him to withhold freedom of utterance, I am too much depressed; this is wicked unbelief. The Lord increase my faith, and bring down my pride."

March 15. "This day I received a letter from Rev. Mr. Huntington, of Litchfield, Conn., giving me an account of a glorious revival in his congregation. He informed me that his people, and several others, were to meet in the afternoon and evening of this day, to unite in prayer to God, for the effusion of his Holy Spirit, and the extension of his work; and invited me, if I thought proper, to unite. Alas! my cold heart felt reluctance. The letter came too late to mention it to my people; but at the suggestion of my wife, I retired to my chamber this evening, and united with them. Blessed be God, I trust I can say, it was a comfortable time to my soul. I was enabled to offer my prayer with feeling, affection, fervency and faith. How much I need a revival! I am seeking it; but, alas! with too little fervency. Oh! could I hunger and thirst after righteousness, I should be filled. This evening in meditating, I thought I had reason to conclude that I was somewhat revived. I am manifestly more animated in preaching. I have greater desires for a revival than I had, and I pray more fervently for it, in my own soul, and among my people. We contemplate a private fast, accompanied with prayer, for a revival, in a few of our churches in this city. May God prepare our hearts for it, and enable us to pray in faith, and with holy prevailing importunity.

April 5. "This day has been observed as a day of private fasting and humiliation, by a number in the Presbyterian congregations. My prayers were not as free as I could wish; but, imperfect as they were, the Lord, I hope, will hear them, through Jesus, our Intercessor. The Lord meet with us this evening, when we assemble for public united prayer for a revival, and the object for which we have prayed in secret."

Amid the pressure of his parochial cares, and his earnest labours for a revived condition in the spiritual affections of his people, he appears to have found leisure to study, with a view to publication. There is no mention of this in his journal, but it appears from a characteristic letter from his venerable and venerated teacher in theology—Rev. Dr. Livingston.

New York, March 24th, 1808.

MY VERY DEAR AND RESPECTED FRIEND:

It gave me singular satisfaction to find from your acceptable letter of the 10th inst., that you employ your leisure moments in reading and digesting subjects beyond the ordinary line of parochial labours. Such excursions not only invigorate the mind, which delights in variety, but increases the stock of knowledge, and is always useful in a dexterous hand, and applicable to both doctrinal and practical points, however foreign and detached at first view they may seem. I have long wished that you would fix upon some subject, and manufacture it for the public eye. In younger life these exertions ought to be made, while vigour prompts to diligence, and the caution of advanced years is not superintending the work, and paralysing the progress of aspiring genius.

In the choice of topics, the whole field of doctrines is before you; from these, you might select such as may be safely explained and fully proved by that class of arguments which, I am sure, are well known and familiar to you; or, what relates to the experience of the Lord's people, and constitutes some interesting chapters in practical Theology, can be brought forward in some new form and striking light, which would prove beneficial to Christians, and bring their blessing upon their author. Prophetical points are the most difficult of all others. The precise meaning of the prediction must be ascertained, and from the scope of the prophet, proved to be the very thing he intended. If it refers to something already accomplished, the event must be substantiated from authentic history, and its exact coincidence, as to time or leading circumstances, with what was foretold, be shown. If it relates to what is to come, the difficulties are vastly increased. That it has not yet been fulfilled, must be rendered evident; and when, at what time, as connected with other events that are cotemporary, and by what means it will be brought forward, and what season the church is justified in expecting its accomplishment, are all so many difficult, but necessary appendages in handling such a prediction. There are some prophecies which may no doubt, be safely approached, and without risking the imputation of ignorance or presumption, be explained, even those which confessedly look forward to future periods. But where the data are ambiguous, and the key not easily applied, it is most prudent to abstain and wait until the series of providential events throws more light upon the word.

There is a propensity in the human mind, not only to anticipate what is future, but to magnify what is present. This has led commentators of the greatest name and deepest study, into many errors and inextricable difficulties. Every generation considers the events which mark and distinguish their day, as the most singular that ever were, and the most important that ever will be in the world; hence the meaning of prophecy is tortured to make it apply to those events, when subsequent ages demonstrate the futility of the application, and posterity wonder how their fathers could be so rash and mistaken. That we should be roused to astonishment at the changes and unexpected revolutions of the present day, is not improper; and that believers repair to the sacred oracles, and consult the word of prophecy to know what all these things are, what they indicate, and to what goal they tend, is perfectly consistent and right. But while clouds and darkness still surround the throne, and lour, heavy and inpenetrable, upon the footsteps of Providence, it will be safest, without anticipation, to wait a little longer. The great drama is just opening. Neither the world nor the church has seen, as yet, the end, nor the worst that is impending. The Lord is his own interpretor; he will let his people know what he is doing, as far as is necessary for them; and as to the residue they must wait, believe and adore.

Your ideas of the prophetic symbol in Rev. xiii. may be accurate and just. I know but little of that mysterious book, and cannot, in any decisive form, determine upon questions respecting the precise object of this prediction. I have never seen Kett, on prophecy, to whom you refer. What his arguments are, in support of the Infidel beast, I do not know; but I doubt whether I should consider them sufficient to persuade me to subscribe to his hypothesis. Among all the symbols in the Apocalypse, that of the beast, is perhaps the most difficult to decipher. It often occurs—a first and second beast, an image of the beast, a beast wounded and healed, a beast carrying an harlot, &c. What you remark, that an image is not the original is self-evident; but, in the symbolical language, the exact consistence of nature and facts is not always preserved. The usual comment, which is perhaps the most accurate, considers the beast in all its forms, dissections and imagery, to be but one and the same character—one and the same antichrist. We know it is usual in the Apocalypse to exhibit an event first in some general sketch, and afterwards bring forward in detached parts of the same scene, some prominent features, and show it in different prospects and shades, that the picture may be more fully ascertained and clearly distinguished from every thing that might be a counterfeit. For my own part, I have hitherto contented myself respecting the symbols of the Apocalyptical beasts, with considering the first beast as referring to imperial Rome, and the image of the beasts to be the papal power, who sits in the same place, usurps the same name, power, &c., and is the image of the first. I do not now recollect any author, to which upon the precise subject of the beasts, I would sooner recommend you, than Durham upon the Revelation. In general he is not very accurate, deep or learned in the explanation of the Apocalypse. His object seems to have been to make practical observations, and many excellent ones are found in his book; but, if you can consult him upon those chapters where the beasts occur, you will find much instruction, and I believe great satisfaction.

But let not anything I have now said, or rather, not said, discourage you from prosecuting your plan of condensing the ample materials, and preparing it for the public. Only be convinced that you understand the real scope of the prophecy, that you read the symbolic language aright, and that you apply the whole to its true and proper object. You will readily foresee that your path will, in some places, be rugged, in others obscure, and for the most part, so slippery and unsafe, as to require much circumspection and care. When you have digested it fully, it will gratify me to see it. Anything that I can do to aid you in this, or any other subject you may seize upon, is unreservedly at your service. You know I have loved you many years ago; and be asured my sincere affection continues undiminished and unchanged. I have wrote with close lines to put as much as possible in the sheet, but whether I have communicated one idea worth your receiving, or pertinent to your inquiry, I do not know. The Lord sanctify and comfort you. Accept of our tender loves to yourself and yours. I am, my dear son,

Totus tuus,

J. H. LIVINGSTON.

In order to complete this part of the subject, it may be proper to say that Dr. Janeway appears to have written on the subject of Prophecy, always a matter of deep interest to him, as portending the increase of the Redeemer's kingdom. It was not that prurient curiosity prompted him to look into hidden mysteries, but as feeding his faith, which rejoiced in the diffusion of true godliness, and the downfall of the enemies of Christ. He did not publish, however, but seems to have submitted his manuscript to his aged and beloved friend, for his inspection; which drew from him the following letter:

New York, November 22, 1808.

MY DEAR FRIEND:

With the intention and expectation of putting into your hand the MSS. you left with me, I finished the reading of them, and meant to have communicated such observations as occurred; but upon meeting your father, I found you had already departed for Philadelphia.

I made with a pencil, when beginning to read, a few verbal alterations, which are of no importance, and I afterwards desisted from them. Upon looking over it with attention you will readily discover here and there a word which might be altered for the better; but in general the style is good, and the grammar is always pure.

Upon the whole, I am agreeably disappointed with your scheme. It is ingenious, and I think you may safely publish it. You run no risk, for behind so many symbols, every interpretation finds protection, and may plead for admittance. One observation alone that occurred I must not forget, which is, that it will be proper for you, at the outset, to exhibit a short and precise sketch of the chapter and vision, ascertaining the number and the distinction between the requisite symbols. For the want of this, some obscurity arises, and among the multitude of beasts, the reader can scarcely determine sometimes, to which you refer. Read it over as a stranger to the subject would read it, and you will readily find the paragraphs which require a little illustration, and which by adding a few words, would avoid all obscurity, and become very clear and striking. Upon the whole, I consider it as well digested, and would recommend its publication. Be assured of my love. The Lord comfort and bless you and yours. We present our kindest respects, and

I am ever yours, most affectionate,

J. H. LIVINGSTON.

Among his papers was found an extended manuscript on the Prophecies It is probable that the startling events transpiring in Europe—the wonderful conquests of Napoleon—the captivity of the Pope, may have tinged his interpretation of the symbols of the Apocalypse, which were changed by the revolutions which followed each other so rapidly, and spread confusion over views founded on previous occurrences. In his most advanced years, he came back to these studies of his youth, and found delighted occupation for his mind, in pondering the visions of St. John, and the downfall of the man of sin.

May 1, Sabbath. "This day I preached on the great doctrine of imputed righteousness, from Rom. v. 18. The Lord carry the truth home to the hearts of my hearers. For a week or more, I have been in a stupid frame—my heart has been cold and dead. Oh, for the life-giving spirit of my Lord! How far beneath my privileges—how far below my duty I live! Oh, Lord, revive thy servant, who amid all his infirmities and imperfections, is devoted to thy fear! The communion is approaching. Oh, for a comfortable season!"

"During the sitting of the General Assembly, owing to my relations and friends lodging with me, I was prevented from a regular attendance on my private duties. I could not retire at the usual hour, nor spend as much time in meditation and prayer as usual. Hence, when they departed, and I returned to my accustomed habits, I found myself out of tune, and my frame unpleasant. I looked to God, and the Lord heard me. I have reason to thank God for the comfortable tidings which were heard, concerning the church, during the sessions of the General Assembly. Blessed be God for visiting his church."

His former distrust about his qualifications for his positon returned, and was destined to affect him more or less, for years. He had frequent fears, as to his standing in the affections of the people. He wrote in his modesty, bitter things about himself. With the plainer people who attended the church in the Northern Liberties, he was assured of their affectionate confidence. He loved to visit them, and he loved to preach among them. But with reference to the church in Arch Street, he was not so assured; at his call, he knew some were indifferent. They imagined one minister was enough, and they prefered Dr. Green. He doubted whether these had ever been won over to the affectionate confidence which was needful to make his ministry edifying. He was too conscientious to encourage a call from another people, that it might evoke such feeling as would make the matter clear to his mind; and he could remain or depart as the manifestation might be. "The Lord direct my thoughts—the Lord dispose of me as he will. Oh, that I may be all submission and obedience—content with the allotments of his Providence."

Sabbath, July 16. "This day I preached on these words: 'And the serpent said unto the woman, Ye shall not surely die" My object was to show

how, by various reasonings, Satan endeavours to weaken and destroy the faith of man, in the threatenings of God. The Lord make it seasonable! I felt particularly in the afternoon, somewhat engaged. The affairs of our nation are in a critical state. My trust is in the Lord, and to him I commit myself, and family, and property. When a thought of losing what my father gave me in New York, crosses my mind, my heart replies, 'The will of the Lord be done.' How good it is to rest in God! What a comfort! What a relief form anxiety! The Lord increase my faith! Appearances of a revival rather subside. Oh, that God would graciously grant one! Oh, that I could long more for one!"

August 22. "Yesterday I partook of the Lord's Supper, and I trust it was good to be there. In making preparation, I examined myself on various points, particularly on my gracious state, and growth in grace, reflected on my sins, and tried to humble myself before God. After examination, I concluded for several reasons, that I was growing in grace. At the ordinance, my mind was composed, and undisturbed by wandering thoughts. I believed Jesus to be present, confessed my sins with sorrow, and regarded Him as our great High Priest, offering sacrifice for them, and taking them all away. I accepted him as my Saviour and Lord, and gave myself away to him, and sealed the covenant with the sacred symbols. I prayed with freedom and faith, and with expectation of being heard; and I rejoiced in the blessings bestowed on me, and to be bestowed. On the whole, I think it was a profitable season, in which I was enabled to act faith in the ordinance. I bless God for his grace, and give him all the praise. I thank him for helping me in preaching."

Sabbath, September 4. "The Lord has been pleased to afflict my dear colleague. He has been very ill with a fever. Will God rebuke his disease, and restore him to health! Oh, spare his valuable life! May he be a lasting blessing to this church! My labour will of course increase. May the Lord stand by me, and make his grace sufficient for me, and his strength perfect in my weakness. "Lo! I am with you, always, even unto the end of the world," said Jesus to his apostles, and through them, to all succeeding ministers. Lay hold of this promise, O my soul, and confidently look for its fulfilment. Thursday next is set apart as a day of fasting and humiliation in the Presbyterian churches. The Lord prepare my heart, and that of all my fellow-christians, for the due observance of the duties of that day. Oh, to be enabled to humble ourselves, and to pray fervently for our country! May our cry come up before the Lord, and prevail to save our nation from threatening calamities."

September 8. "This day, agreeably to the recommendation of the General Assembly, has been observed as a day of fasting, humiliation and prayer, by the churches under their care. The reason of the recommendation was the aspect of our national affairs. Alas, that so few attend public worship! But God will hear, I hope, the prayers of the pious few. In other churches, perhaps the day was more generally observed. The Lord lend a listening ear, and in mercy spare our guilty land. My devotions in private were comfortable. I had liberty to mourn with grief over the sins of my country, this city, my family, my own, and to ask forgiveness. I concluded the whole by renewing my covenant. The Lord accept of my devotions, and pardon the sins of my holy things."

September 18. "In preaching, I felt this day engaged, for which I thank God. Oh, that I were more engaged! Although I generally in prayer in secret, feel somewhat earnest, yet I do not feel so fervent as I did a little while since; nor do I seem so concerned about a revival of religion. The Lord revive my soul! Oh, for quickening grace! The Lord graciously bestow on me a spirit of prayer and supplication! I preached in the afternoon, on living by faith. Alas, how much unbelief is still in my heart! Oh! if I had a realizing faith in divine things, how differently should I live. Lord, in mercy, increase my faith! My dear colleague is mending in his health. The Lord in mercy be pleased to restore his health completely, and bring him forth in vigour, to the services of the sanctuary. Thanks to God for his services so far! May he yet live many years of usefulness in the church." He speaks of engaging in continuous prayer, three hours, in behalf of Dr. Green's recovery, and pleads as arguments, the value of his life, the interests of the church, and the power of Christ to heal soul and body. Often had his prayer been heard and answered in time past, and he trusted in being heard now. His disinterested regard and true affection for Dr. Green, ever appears, and he seens to have been as free from envy, and any unworthy feeling, as mere human nature could be. The superior popularity of Dr. Green, his great and extending influence in the church, and the honours which were heaped upon him, seemed to be as welcome to the junior colleague, as if they were his own. It was more than nature—it was grace, which produced such results; and the affection of half a century on earth, has ere this, been renewed in heaven, and they rejoice together in the presence of the Lamb, as they once on earth, joyfully laboured in his service."

Sabbath, November 8. "Last evening I examined myself with respect to my conversion and interest in Jesus Christ. The result was, that I had received the grace of God, and was united to the Lord Jesus. The sacrament of the Lord's Supper is shortly to be administered. The Lord prepare my heart and the hearts of our people for the solemnity. Oh, for a refreshing season! Alas! not one has yet applied for the communion. And shall we receive none? Oh, Lord God, have mercy."

Sabbath, November 13. "Last evening I examined myself with respect to growth in grace, and was inclined to think that I was growing in it; though by no means, as perceptibly as I could wish. This day I have seen the abominable wickedness of my heart. Oh, that envy, that cursed sin, that odious sin, which I hate, were destroyed! Jesus, Master, is this the return which I make for thy inestimable love! Oh, for thy heavenly temper and spirit! Oh, fill me with benevolent affections, and let me rejoice in the talents and honour of others. Oh, that my great ambition were to serve my Lord and Master, Jesus Christ!"

"I felt again impatience with respect to progress in my studies, and this hurt my frame and offended my God. Oh, that I was as solicitous to grow in grace, as to grow in knowledge! The Lord make me so! My prayers for some time, have not been so fervent as they were before. Oh, for a spirit of prayer! for earnest pleading and wrestling with God! My dear colleague attended divine service to-day, twice. Accept my thanks, O God, and perfect his health."

Sabbath, December 11. "My mind has recovered in some measure, from that fit of impatience in study, which I lately felt. Such turns occur, and spring from depravity of heart. The Lord deliver me from it! But few attended church to-day, owing to the rain. But, alas! what a trifle prevents people from coming to the house of God! Oh, for a powerful effusion of God's Holy Spirit, that we may see a glorious revival of religion!"

"The clouds gather thick over our country, and threaten a dreadful storm. May God avert his judgments, and deal with us in mercy, and not in wrath. I may, owing to the exposed situation of New York, lose much in case of war. But the

Lord who gave hath a right to take away, and I desire to wait patiently his blessed will. He can preserve, if he please, what his bounty has bestowed; but if he judge fit to take it away, it is my duty to say—'Thy will be done.'"

It was at the close of this year that Dr. Janeway, in union with others, entered upon measures to establish a Bible Society to promote the circulation of the word of God. He was one of the four who issued the circular to their brethren of other denominations, to meet in solemn deliberation, on this, the first series of measures, which have resulted in such wonderful good to our country and the world. It was on December 11th, 1808, that the preparatory meeting was held, and when a constitution previously drafted, was adopted with great unanimity and cordial feeling, Benj. Rush, M. D., Robert Ralston, Dr. Green and Dr. Janeway, were the men who were honoured of God, to inaugurate the new movement of mercy. Dr. Green wrote the address, soliciting public co-operation, and it was issued with the signature of their first President—the venerable Bishop White. The Bishop was, during his long life, the chief officer of the Philadelphia Bible Society, at that time organized, and on his death Dr. Green succeeded him. Dr. Janeway, all his life ardent in his attachment to the Bible Society, esteemed it no mean honour, which the Providence of God had allowed him, to unite with such men and for such a purpose. It was the first movement of the kind in the United

States, and was followed by similar action throughout the land.

January 1, 1809. "Behold, God has spared my life, and permitted me to enter on the threshold of a new year. I have great reason to be thankful to God for his many mercies to me and to my family. Yesterday being set apart as a day of thanksgiving in this city, I endeavoured to recollect the favours which I and my family have received from God, and to be grateful. I felt some emotions of gratitude, and gave thanks and praise to God. Oh, that this year may be better improved than the last; and if I live to see the end of it, may I be found then nearer in point of preparation than I am at present! Great changes, it is to be apprehended, will take place in this country, before the close of this year. The Lord in mercy, prepare me for whatever may await me; and oh, save my country! This day, as well as yesterday, my dear colleague preached. It is more than four months since he was able to preach; and yet the Lord in mercy, sent supplies to our church. For this favour, and for his restoration thus far, I praise God. The Lord make him still a lasting blessing."

He mentions that a meeting was called for the express purpose of revising the constitution of the Bible Society, and the original friends were apprehensive of attempts, seriously to change its character, yet the better feeling prevailed, and the effort was voted down, to the joy of its friends. How often are the early movements for good threatened by indiscreet and mistaken friends! How true that Satan sows tares amid the wheat! There is no calculating how much mischief would have accrued, and how much good might have been hindered, if any serious modification had been accomplished in the constitution of this, the mother Bible Society of our land.

January 15. "On Friday evening last, I seemed much engaged and affected in prayer, with respect to the shortness of time, and the necessity for preparing for eternity. My country appears to be in a very critical situation, on the eve of civil commotions. In this eventful crisis, I endeavour to put my trust in God, my Saviour, and rejoice that he reigneth. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.' I pray for my country, and say, Lord, spare a guilty people."

Sabbath, January 22. "This day unseasonable thoughts with respect to our political concerns, occured in the morning as I rose, which injured my frame; and on last evening, I was, by company, prevented from spending an hour as usual, in meditation or self-examination, as preparatory for the Sabbath. But by humiliation and prayer, my frame in the afternoon was better. The Lord help me to sanctify the Sabbath! Alas! I have reason to be ashamed that my mind on the Sabbath is so far from what it ought to be, and that I take no more pains to obtain a suitable one. For a few Sabbaths past, I have set apart the evening to read Edwards on the Affections. The Lord help me to examine myself by that searching book!

"My meditations last week were wretchedly performed, being interrupted by unseasonable and worldly thoughts. The Lord help me to meditate closely, and deliver me from wandering thoughts! My prayers were languid and imperfect."

Sabbath, February 5. "When conversing on politics, I find that my mind is too apt to become warm when opposition is made to my opinions. Pride is at the bottom; and it behoves me to guard more effectually againt pride and undue earnestness in political conversation. The Lord succour me with his grace!

"Whenever by occurrences I am prevented from having my hour on Saturday evening for devotion, reflection, and self-examination, I find that my frame on the Sabbath is less comfortable. Last night I did not get my hour, and this morning I felt quite uncomfortable; but having mourned over my coldness, and sought Divine grace, I felt more comfortable. I spent between one and two hours this evening in examination with respect to my growth in grace; and I trust that I have reason to think that I do make some advances in it, though, alas! but too little. I applied for assistance to a chapter in Doddridge's Rise and Progress of Religion. In the present heat of politics I find it necessary to guard my temper and lips, lest I sin; and I pray God for assistance! I feel that I am a man of like passions with others. The Lord direct my steps, and give me grace! In this day of alarm I would rest in God's grace, and commit myself and family to his protection and disposal. The Lord give me faith!"

Sabbath, February 18. "This day, in company with many of my fellow-Christians, I commemorated the dying love of our Lord Jesus Christ. I endeavoured, though imperfectly, to make preparation for the ordinance. During the first part of Divine service this morning, I felt dull and unaffected, but by seeking the Spirit's aid, my heart began to be moved. At the table, my thoughts were collected, and I felt ability to meditate on the sufferings of my Lord. I was enabled to confess my sins, and mourn over them, and ask pardon. I trust that I transacted in faith, and had communion in the body and blood of Christ, as I received the sacred symbols as his body broken for me, and his blood shed for me, and entertained a comfortable confidence that I should derive nourishment and strength from this heavenly meat and drink. I enjoyed the presence, I think, of my Lord, and felt some strong emotions of admiration at his condescending to suffer for me, an unworthy and hell-deserving wretch; and I presented my requests with a holy freedom and earnestness. My prayers embraced a variety of objects, and related to my several wants, to my wife, family, relatives, ministry, people, country. On the whole, it was good for me to be at the Lord's table; and I trust that my soul has received nourishment and strength. Blessed be my Lord and Saviour! Oh, pardon the sins of my holy things!"

Sabbath, February 26. "The last week, for the most part, I felt shut up and unable to perform my devotional exercises with satisfaction. I pleaded my transaction at the Lord's table on the preceding Lord's day, and my expectation of being nourished by the Holy Ghost. I obtained a little release on Friday evening, and on Saturday evening my devotional feelings were comfortable. The Lord bless my discourse on the Judgment this day, for Christ's sake. Amen."

Sabbath, March 5. "I have been much occupied, but, I hope, in doing good. Alas! I find by experience that much selfishness mingles with my duties. Oh, that God would purify my motives, and give me an eye single to his glory! Last evening, I began a course of self-examination, which I intend to prosecute on Saturday evenings. I took up my relation to my parents, and then to my brothers and sisters, and reflected how I perform the duties springing from them. I endeavour to do my duties; but there is much to mind in my temper and conduct. I love and reverence my parents, but not in so perfect a way as I should. I love my brothers and sisters, and endeavour to do them good; but I feel not such tender compassion for their souls as I should, nor do I embrace favourable opportunities as I ought. The Lord pardon and give me grace to do my duty better! I felt vanity working while performing my public service. The Lord gently reproved me by suffering me to feel embarrassed in prayer, which was not visible to the people. Oh, how wicked is it that self should mingle with and defile my duties! The Lord deliver me from it!"

Sabbath, March 19. "For some time I have been reading Edwards on the Affections, with a view to examine myself. This evening, I read his second sign of gracious affection, viz., the primary objective foundation of a Christian's affections is the infinite excellency and beauty of Divine things, the character of God and Christ. While reading it, I trust I enjoyed the witness of the Holy Spirit; for I got thinking of the evil nature of sin as opposed to a holy God, of my own vileness, and the corruptions of my heart, the wickedness of not loving God more, &c., of God's qualifications to reign over all creatures. I felt humbled, and desired to be made holy. My heart went out to Christ, and my language was, Lay any burden on me; only give me grace to bear it right. I endeavoured to investigate the nature of my affections; and as far as I am able to determine, I conclude that they are gracious."

About this period, the congregation worshipping in Arch Street, finding themselves straitened, determined to arise and build. The lofty steeple which had previously surmounted the church edifice was deemed by some unsafe. The plan was to remove it, and so remodel the whole interior, and by covering the entire area with pews, meet the demands of a church so constantly increasing. Fears were naturally entertained that amid so many there would be dissatisfaction arising from various causes. Before the trustees submitted the question to the people, Dr. Janeway proposed to the senior pastor to set apart an hour on the day of congregational meeting, for solemn and special prayer to Almighty God, to guide them to a united decision, and keep off all untoward and unpleasant excitements. It was readily agreed to; and they met with fasting and prayer. Nor were they disappointed. The meeting passed over in great harmony and pleasantness. The minority were not stubborn; and even some who reluctated at first, were convinced, and united most cordially in the measure. It was his uniform custom to carry all his interests to the throne of prayer. He was most firmly and abidingly convinced of the use of such approaches. Often before had he seen the hand of God put forth in answer to his pleadings; and in his life prolonged to half a century beyond the period now in review, he experienced the same tenderness from the Shepherd and Bishop of his soul. He was eminently a man of prayer; and his abiding as he did, at the mercy-seat, was the secret of his wonderful consistency, and his freedom from the little blots which, alas! disfigure too often the lives of good men.

Sabbath, April 9. "The last week, I made my second sermon on prayer, and had to lament my coldness. I was but little engaged in delivering it, and did not experience that savoury relish of the truth which I wished. But this evening it pleased the Lord to favour me with communion with his blessed self. It was sweet. It began thus: My colleague informed me that, at New York, appearances of religion were very favourable, and that Brother Romeyn was most favoured. When drinking tea at home, I began to bless the Lord that he was favouring that city and that young servant. After tea, I spent an hour in praying, almost constantly praying, that the kingdom of God might come; that I might be filled with the Holy Ghost; lamenting my coldness, and praying to be swallowed up in love to God, to be filled with spiritual light; praying for my wife, and children, and others. My prayers were not set prayers, but in detached parts, giving utterance as thoughts occurred. I seemed constrained to pray. I looked into these exercises, and think they were truly gracious, having the glory of a Holy God in view, the honour of his kingdom, and issuing in desires and prayers that I might be truly holy. I rejoiced in the holiness and sovereignty of God; and now, while I write, I desire to be fully sanctified, and to be swallowed up in love to God. My soul has been in some degree melted within me; and my tears have flowed plentifully. Oh, that this were the beginning of a revival of religion in my soul! I was earnest in prayer for humility, meekness, gentleness, a temper like that of Christ. Praise God, O my soul! I record that I see it to be my duty to seek the enjoyment of high comforts in religion, not because it will promote my happiness, but because it is my duty as well as my privilege, and has a sanctifying influence. God invites me and others to seek them; and we ought. He is glorified when men place their happiness in nearness to him.

"I feel the need of the illumination of the Spirit of God, both with respect to doctrine and precept, and of the spiritual taste, with respect to duty, which is wrought in the soul by the Spirit. Oh, to have my eyes opened to see the beauty of Divine things, and the excellence of the Christian temper! Oh, for a clear spiritual perception of duty, and ability to do it! My frame in the pulpit is not what it should be. I wish to feel the truth which I deliver to others, and to be fed while I attempt to feed others. How transient my comfortable and lively feelings! Oh, that they were more abiding!"

Sabbath, April 23. "Last week, I attended Presbytery, and found my heart still vain. I am too hasty in speaking, and have not enough humility. I strove in some degree against this evil disposition; and towards the end of the session I conducted myself more to my satisfaction. The Lord make me truly humble, and deliver me from self-seeking! Last evening, I had some comfortable meditations, and desired to partake more of a ministerial spirit, and to be better qualified with gifts and graces of God's Holy Spirit. But to-day I had not that savoury relish of Divine things which I ought to have in the pulpit. I say to myself, I must not be satisfied with such a dull frame. Oh, for one lively and affecting!

"Last evening, I had in prayer an awful sense of God's presence, producing some dread, so that I had to cease speaking for a minute; but, by pleading the Saviour's merits, this uncomfortable sense was removed. Frequently before, my experience has been like this. Oh, for a delightful sense of God's presence, that I may walk with him!"

May 24. "For some time I have been prevented from putting down my experiences. During that time, God has been pleased to show me the great depravity of my heart by permitting certain corruptions to work. Oh, for his sanctifying grace! On the last Sabbath, I partook of the Communion of our Lord's Supper. I trust it was good for me to be there, and that I transacted in faith. My petitions were such as I usually offer on such occasions. I found, from conversations with the candidates, that my preaching had been blessed to some. I give God thanks, and desire to take courage."

Any intimation of accorded usefulness was cheering to him. He sought not popularity for its own sake, and was only anxious to stand well before his people, that he might win souls. He hears, about this time, of persons hopefully converted, whose earliest impressions were dated to a sermon preached in a distant part of the Presbytery, six years before. He rejoices in secret before God that the seed he had sown was ripening in distant fields, and he can bear to wait till the Judgment Day, in the hope that some of those among whom he had gone preaching the gospel would hail him then, as the instrument in God's hands, of bringing them to the Saviour. At times, he feels a recurrence of his old complaint, weakness of his breast, and he knows not what may be the result; but he is cheered by the information that reaches him, that his labour was not in vain in the Lord, and that the people of God—his holy flock—were fed and edified, and sinners roused to a sense of their danger and need of grace.

He was greatly shocked by rumors affecting the character of one whom he delighted to hear, and whose popular talents made him the object of great admiration. His reflections are mournful, and he puts himself solemnly under Divine protection, that he may be preserved by grace, and not fall into sin. Rather would he die at once than dishonour religion. He prays for the fallen one, whom he calls brother, that he may be recovered, and yet adorn the church of the living God. The preaching of this person in former years had exercised him much, and it required all his grace to enable him to refrain from envy and its indulgence; and the sincerity of his heart is now apparent in the pregnant fact that he rejoices not in any way in his fall, but mourns before God over him, and makes him the subject of his prayers. His estimate of himself was modest. He knew he had not those elements of popular address which strike and dazzle. He compares his preaching to common fare alongside of the high entertainments of others. But the elements of his character were solid and enduring. He won his way to the hearts and intellects of his people by slower but surer processes. It was not his to dazzle by unusual corruscations, but to shine with steady light, to which travelers might look, and by which they might be guided. His own people honoured him; the church at large honoured him for the consistency of his character; and the fixedness of his views of doctrinal truth made him a safe one to follow.

Sabbath, July 30. "This day we dedicated our dear little boy to God. The discourse of my colleague was on 'Trust,' and therefore very suitable; and I trust that God enabled me to act faith in his great promise to be a God to me and to my seed after me, and sincerely devote my child to him. I renewed, too, my dedication of my other children. I felt it to be a privilege to give them to God in baptism, and I asked for them not the riches, honours, or pleasures of this world, but the grace of God and other spiritual blessings, and felt a desire that they might be able, faithful, and successful ministers of Jesus Christ. The Lord bless them all! Oh, that they may grow up in his fear, and early partake of his grace!

This evening I felt, I trust, some kindly motions of the Spirit of God. They began when I was conversing with a domestic on the subject of religion. They led me to mourn over my distance from God, and my coldness; to breathe after God and usefulness among my fellow-creatures. Oh! there is no life like that of sensible communion with God, and of active, disinterested efforts to do good in the world. But alas! my coldness and selfishness. I have not that nearness to God which I have had. The Lord bring me very near to himself!"

Whenever the sacrament of the holy supper was announced, as was the laudable custom in that church, three weeks in advance, Dr. Janeway diligently set himself to work in preparing for it by self-examination and meditation. "Am I really in a gracious state?" though so often asked, and as often answered, was still a question over which he often pondered. "Do I grow in grace?" was as anxiously asked and as diligently sifted. He would take nothing for granted, nor keep over the manna which he had gathered on former occasions. It was daily bread, which he asked for his soul; and he knew that his gracious Lord would have his people feel their dependence, and come to his love for fresh supplies of grace. Few men have made so much of the sacramental table, and so it was through life. He heard the invitation like the Israelite the call to the yearly passover, and he sought out the leaven to put it from his heart.

His plan was that of our Presbyterian forefathers; and though reared in the Reformed Dutch church, he found the same high estimate of the Lord's supper as a means of grace. There is not to be found an approach to the superstitious notions of the Romish hierarchy and other bodies, who too much sympathize therewith—the *opus operatum*. The Calvinistic divines of a former age had high ideas of the sacramental supper. Long were the preparations, and high, in consequence, their enjoyments. The preparatory services were not confined to the Saturday evening before, but commenced on Friday, and continued to the Monday following, as is the time-honoured custom of many in those parts of the West which have been peopled by the Scotch-Irish. It may be questioned whether a more hurried and perfunctory performance of the duty in the present age of the church may not insensibly lower the high design of the ordinance to a service more common and less solemn. One must be pained to see how, in some quarters, the ordinance is condensed into the period of an ordinary service, or perchance thrown into the after-part of the day, when the very lassitude of the hour dims the devotion of the communicants. A service so solemn, with associations so august, may well claim more of our time, even if not extended to the prolonged service of our ancestors. The tenor of inspiration bids us examine ourselves, and so eat of the bread and drink of the cup that, in the full discernment of the Lord's body, we may obtain the fruition intended. Modern haste is a poor substitute for the stately and lengthened waitings of God's people in former days.

Again is he beset with the idea that a call to another field would decide the question of his standing with his people. He was painfully sensitive on this subject. His was not the foolish wish of having his vanity gratified by lively demonstrations of affection, but only as accomplishing the great desire of his heart—usefulness. Jealous with a godly jealousy of himself, he fears his wish is unguarded, and not properly submissive. His conscience and his sense of propriety kept him in any way, direct or otherwise, from seeking a call. He will leave it all with God. He felt that his voice was becoming stronger and fuller, and gave more force to his delivery. "God be praised!" is his reflection; "and may more improvement be allowed for the sole glory of God!"

Sabbath, September 3. "But little was done the last week. My time seemed to run away without much improvement. Perhaps the cause may be found in my not being diligent enough in employing the hours of the last Sabbath. The Lord help me to sanctify the Sabbath! During the week, I felt the workings of evil temper and hard thoughts. I am too selfish and obstinate. Oh, that the Lord would make me meek and lowly, that I may resemble my blessed Lord! Impart, heavenly Father, to me wisdom, that I may conduct myself with prudence among my people and all others. This day I heard of the death of Dr. H. He fell a martyr to wickedness and intemperance. What a fall! Once how popular! Lately how despised and abhorred! What a lesson to every Christian! 'Let him that thinketh he standeth take heed, lest he fall!' O my God, keep me by thy power and grace! Oh, let me not fall and disgrace thy holy cause, but so uphold me by thy good Spirit that I may continually grow in grace, and become more and more useful!"

Sabbath, October 15. "I desire to recognize the goodness of God manifested to me in my late journey. I give thanks for the kindness of friends, relatives, and strangers, and that, through a journey of seven hundred miles, no dangerous accident was permitted to befall me. I thank the Lord that my family and dwelling were preserved during my absence, and that I am restored in comfort to them! Good is the Lord, and greatly to be praised! The Lord make me grateful indeed."

Sabbath, October 22. "This day I have been confined to my house by a severe cold. I would remark it with gratitude that it is the first Sabbath in which I have been prevented from preaching to our people since my connection with them—a period of ten years and eight months. Frequently I have been in a languishing state, but the Lord has been pleased to give me strength for the labours of the sanctuary. On another Sabbath, after preaching in the morning, I found myself so hoarse in the afternoon that, after attempting the service, and perceiving I could not be heard, I dismissed the congregation. Besides this, I do not recollect a single service, since my settlement here, which I was rendered unable to perform through sickness. I pray God that he would graciously continue my health, that I may labour in his house. My soul has been defiled by carnal ambition. Oh, for an humble temper! The Lord grant me grace to be resigned to his holy will, and keep me free from undue desire after that honour which cometh from man, and more concerned to obtain His approbation! I was reading the memoir of Rev. S. Pearce. Ah! how short I come of that holy man! I see that, with respect to preaching, my great want is a warm, zealous, affectionate heart. The good Lord give it me!"

Sabbath, November 26. "This day I was again permitted, in company with my fellow-Christians, to commemorate the dying love of our Lord Jesus Christ. For the holy ordinance, I endeavoured to make preparation, but have reason to ask pardon for the imperfections attending my efforts and prayers. During the sermon, and in administering the first table, I felt but little engaged; but when I came to partake of the ordinance, my feelings were excited; and I trust I did indeed receive the bread and wine as the body of Christ broken for me, and as the blood of Christ shed for me; and I received the elements as seals of the covenant of grace. The sacred symbols I received with a sense of my vileness, unworthiness, and ill desert; and I confessed that I was unworthy to receive them, and yet I took them as given by my Saviour to me. I mourned over my sins, and particularly over pride, envy, and selfishness, and besought the Lord to destroy these and other sins, and to bestow on me the blessings which I needed. I prayed for more and strong faith, for more love, for humility, courage, freedom, benevolence, furniture for my work, more profit from reading the Scriptures, the spirit suited to the pulpit, compassion to the souls of men, success, for a blessing on my people, wife, children, parents, brother, sister, my country, and the world. I pleaded for my wife and children; I asked for my children not the riches of the world, but the grace of God, and, if consistent with his holy will, that they might be ministers of the gospel of Christ. On the whole, though I have reason to blush on account of the imperfections attending my communicating, yet I trust it has been a profitable season to my soul; and I hope to see the good effects of it in my life. 'Bless the Lord, O my soul! and all that is within me bless his holy name! Bless the Lord, O my soul, and forget not all his benefits!' Oh, to be faithful to my covenant engagements! Forbid it, Lord, that I should dishonour thee or thy cause! Oh, put thy fear and spirit in my heart, that I may never depart from thee, and that I may keep thy judgments, and do them! Amen."

By his friends and relatives, his temporal condition was improved and enlarged. It excites his gratitude, and he pours out his thanks. "But what," he writes "are these favours in comparison with those spiritual blessings which God has bestowed on me! These claim my highest gratitude and most animated praise. I look to God that I may not over-rate temporal benefits; and I have directed my meditations in my private devotions so as to raise my affections to heaven, and detach them from earth. Oh, for a heavenly mind! God forbid that I should abuse his mercies by suffering them to interpose between him and my heart! Alas! my spirit is languid in the service of God! This day my heart had no enlargement in preaching. Oh, that I had the spirit becoming the pulpit and the gospel! Blessed God, grant it to me for Christ's sake! Amen.

"I have finished reading Edwards on the Affections for the second time. It is a searching work; but I trust that I can abide the trial, and that, while reading it, I felt at times the working of true grace. On Friday evening, my colleague spoke from the words, 'Quicken thou me, for my soul cleaveth to the dust!' It was a profitable address, and I hope it administered to me a reproof, and excited a desire to be revived. Oh, that I were!"

Sabbath, December 24. "This evening is that which precedes the night on which the Saviour was born. Wonderful night! wonderful event! What matter for joy and praise! I have been trying to rejoice. But ah, how coldly! Oh, for a heart to rejoice, and give glory and praise to God!"

Sabbath, December 31. "This day closes the year. I have spent an hour in looking back and forward. I see much for which to be thankful, and much for which to be penitent. The next year, if God spare me, I desire and pray to spend better than the last, and to grow in grace and meetness for heaven."

The church edifice was now completed, and such alterations were made in the area of the pews, that the allotment to the occupants was likely to occasion dissatisfaction; and indeed symptoms of disaffection already appeared. The harmony of his people was always dear to Dr. Janeway. He dreaded strife among Christian brethren. His hope was in God; to him he looked. "As the eyes of a servant look unto the hand of his master, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that he have mercy upon us." Mr. Cecil somewhere remarks that one evidence of grace was the readiness with which the believer carried all his cares, sorrows, and affairs to God, as the child buries its head in its mother's lap. "To whom shall we go?" It is the soul turning to its beloved with the holy instincts of its new nature.

January 29, 1810. "This day I have spent in fasting and prayer to Almighty God. My objects were the peace and prosperity of the congregation, and a revival of religion in my own soul. I endeavoured to mourn over the sins of the people in not profiting more by the gospel and its ordinances, and over my sins in not having the spirit of my station, and in being so cold and formal. I endeavoured to urge my petitions by a variety of arguments with respect to the church and myself. I began my exercises by contemplating God as the hearer of prayer, and recollecting various instances of his having heard prayer, recorded in sacred Scripture, and instances in my own experience. I have to lament that I did not set apart this day with more cheerfulness, and that I did not endeavour to prepare my heart for it as I ought. My prayers were not as affectionate as I could have wished; nor did I enjoy as much enlargement as I have been favoured with at other times. But God will hear, I trust. Oh, that my imperfect prayers and alms may come up before God for a memorial! Oh, for a gracious and speedy answer, for Jesus' sake! I closed by asking forgiveness for the sins attending my devotions, and renewing my covenant engagements."

Dissatisfied and restless men occasioned trouble in the Second Church, and laboured to infect others with their discontent. In the absence of many details on this matter, the actors having long since passed to their account, the difficulty seems to have been occasioned by the fact that the Building Committee could not give satisfaction to all, and assign all equal seats of eminence in the house of God. It was a time of trial to the pastors and the pious members of the church. Dr. Janeway was specially anxious lest in any wise he should be betrayed into haste of temper, or fail in his love to the misguided ones who made the difficulty. The dishonour done to religion affected him much. Obstinacy increased the difficulty, men talked loudly of their rights, and urged their claims with unseemly violence; rupture seemed inevitable; the church was dishonoured, and the mouth of the enemy was filled with reproaches. It was his reflection that, after all, there was a glorious reality in religion, and God in his sovereign permission of such things in a Christian church, could illustrate his grace. His own interests were small, and he could sink them in the interests of the whole. Tears ran down his cheeks as he thought of the sad results to the cause he loved so well. So high ran the disputes that he meditated seriously leaving the congregation after uttering his testimony, on the ground that his usefulness was hindered. He will trust God, and await the issues of his providence.

On March 11, 1810, the congregation, scattered so long, and worshipping in other places, re-assembled in their remodeled sanctuary, so enlarged in its capacity as to be exceeded but by one other in the entire city. The work was carried on successfully. No accident occurred to the injury of any one in life or limb. A large number of pew accommodations was added, which were eagerly sought by persons desirous of uniting with them. Harmony was returning. The disatisfied were yielding their objections. Better counsels were prevailing. For more than half a century before, had that edifice been the home of a pure gospel, and years longer, was the cherished spiritual home of many of God's dear people. Of that Zion it may be said—this man and that man were born in her; and so did that plain and unpretending house remain in the service of God, till the encroachments of business and the removal of its people, rendered it needful to remove to a spot more quiet and more suitable to their comfort.

Sabbath, March 28. "I have been reading Shaw's Immanuel. I hope I have received some profit, but not as much as I ought from that heavenly book. I was particularly pleased with his 'Angelic Life.' My feelings are not well regulated; easily touched by anything which relates to myself, and too hard to be exercised by matters which relate to God. This day, seeing a person belonging to our congregation going to another place of worship, and apprehending she might have an inclination to leave our church, I regarded the thing too much, and when I returned home, and heard that my father-in-law had a similar inclination, I felt altogether wrong. May God give me more grace, and rectified and sanctified feelings! These things may be intended to balance another occurrence, and keep me humble. The pews in our church sold remarkably high, and others are solicitous to have seats with us.

I have frequently questioned whether I was in my proper place. Owing to different circumstances, my ministry has had to struggle with considerable difficulties, and I have often thought of removing, and of investigating my standing; but hitherto, I have done nothing for this end. I pray God to direct me, and to establish my thoughts. If the interests of religion require my removal, I think, through Divine assistance, I could cast myself and family on the providence of God. I wish the church here to flourish, and I have thought that if I were to remove, another person would occupy my station with more advantage, and not have to contend with the difficulties I have met with. The Lord direct me! Trust, O my soul, in Jehovah, and remember the promise of thy Saviour, 'Lo, I am with you always, even to the end of the world.'"

The General Assembly of 1810, met, and inaugurated the plan of the Theological Seminary. Many important matters came before that venerable court, and amid great harmony, the welfare of our church was promoted. The overture for the establishment of a school of the prophets, came from the Presbytery of Philadelphia. It was committed to a select committee, of which the Rev. Dr. Dwight, of Yale College, was chairman. In their report, these plans were submitted; a Central School, a Northern and a Southern School, and one in each synod. The report argued the advantages of these different submitted plans. The entire matter was to be sent down to the Presbyteries for their consideration, and they were directed to report their answer to the next Assembly. It is refreshing at this day, when ecclesiastical intercourse has ceased between our church and those of New England, to find the early movements which resulted in the Princeton Seminary, directed under the chairmanship of a man who stood pre-eminent among the Congregational churches of New England.

In all these movements Dr. Janeway sympathized earnestly. The establishment of a Theological Seminary was dear to him, as it was to his venerated colleague. In the condition of the Presbyterian church at that time, it was a great step in advance.

Dr. Griffin, then Professor at Andover, writes Dr. Janeway on the subject, and says, "A year ago, I hoped that the strength of our American church might be united in supporting one school, which might bear upon Boston and Cambridge College. But I am convinced that my hopes were not well founded." We cannot refrain from remarking that those were halcyon days, when Dr. Dwight, at Yale College, and Dr. Griffin, at Andover Theological Seminary, were so interested in the forthcoming school, which, in the Providence of God, was to rally around it the defenders of the faith, then equally dear to Congregationalists and Presbyterians. The fathers have told us of the sweetened intercourse which prevailed, and how the great lights of New England were greeted on the floor of the General Assembly, as year after year they came up, bearing the salutations of the sons of the Puritans. How sad the contrast now; and how those, whose fathers were friends and brethren, are alienated! Our church is now where it stood fifty years ago. The same symbols and the same doctrines which rejoiced our fathers rejoice us. Our modes of presenting truth are the same, which in their days were equally acceptable at the East and among the churches sweeping onward to the setting sun.

Sabbath, July 22. "This day I preached on the consequences attending the preaching of the gospel, and felt a little engaged. Last Sabbath I felt reproved for neglecting to do what I recommended and enforced on others. On Wednesday I went to visit Dr. Tennent, pastor of Abington, who lies dangerously ill. It was, I trust, a profitable visit. He is in a very comfortable frame, and can say, Come, see how a Christian dies! He is glorifying God on his sick bed, relying on Jesus for his own salvation, and recommending him to others. Oh, for more zeal! Oh, to be revived! I have been for a little while past reviewing the goodness, mercy and grace of God to me. How many bounties, how many mercies, how much free and sovereign grace! I only want a grateful heart. The Lord give it me! This evening I examined myself. I found, I trust, that I am a converted person, a true believer, a child of God, an heir of glory. Wonderful change! Once a child of wrath—now a child of God! Once dead in sin—now alive unto God. Who maketh me to differ from another? Grace, grace, and to God be all the glory."

Sabbath, August 12. "I have been examining myself with respect to my growth in grace, and I find, that although I have reason to mourn, that with the privileges I enjoy I make so small improvement in the Divine life, yet I make some. Blessed be God for it! Oh, to make more rapid advances! On Friday evening I felt much assisted in conducting worship in Mr. Bradford's family. This day I preached on the great duty of forgiving our enemies. Oh, for a heart truly to forgive mine!

"The Lord was pleased to assist me at his table. I felt some movements of the affections, though not much. I was, however, enabled to act faith in the sacrifice of Christ, so as to have communion with him in his broken body and shed blood, receiving them as broken and shed for me. My mind was composed, so that I was able to meditate. My confession respected sins, which I have for some time been in the habit of confessing, and my petitions respected blessings, which have for some time formed the burden of my prayers. I hope I prayed in faith, pleading the fulness, the death of Christ, the promises, and oath, and covenant of God, and my future destination to perfect purity. My mind one day last week seemed turned toward the grave, and it seemed that it would be a sweet resting-place. My heart is dreadfully depraved. What envy! What selfishness! I have endeavoured to mourn over them, and nail them to the cross of my Saviour. I pray to be delivered from them. Victories over them, I have, I trust, gained by divine grace, and this is my encouragement to carry on the conflict. Happy period, when I shall be freed from them entirely, and from all other sin!

The first breach in Dr. Janeway's family occurred at this time. A child of uncommon lovliness and promise was removed by death. His father returned from church in time to see him expire. There was much of comfort in his departure, and his father was enabled to resign him with humble confidence, into the hands of a gracious God. The lessons of submission which he had enforced on others, he now learned, and all the recorded exercises of his heart were in accordance with the calm dignity of his piety. Gone, but not lost! In glory before the throne, and not amid the sins of earth. On the next Sabbath he endeavoured to improve it to his people's good, and to profit himself by God's dealings.

The year closed by asking himself the question, "What comfort do I derive from religion?" and his answer was, that he was not favoured with those lively consolations which are the lot of some of God's dear people; yet he could share in various ways in its comforts. He blesses God for the steady hope that he enjoyed, and that uneasy doubts seldom disturbed his serene peace. While God's grace was the cause of this, yet, as a means to this blessed end, he recognizes frequent self-examination, and searching into the nature and evidences of a gracious state. Casting himself, and all his cares and anxieties upon God, with all the unfeigned resignation of a child who trusted in its father, he prays—God's will be done, and give me grace to acquiesce.

CHAPTER V.

1811 TO 1829.

Publishes on the Abrahamic Covenant—Foreign Missions—War—Dr. Green's Removal—Separation of the two Churches—Sole Pastor.

SABBATH, January 6, 1811. "It has pleased the Lord to prolong my life. How many thousands have died during the last year! but my life has been spared. How many thousands have languished in sickness! but I have enjoyed health. How many millions have lived the year out under thick Heathenish darkness! but I have enjoyed the light of the glorious gospel of Christ. How many who, although they hear the gospel calls and invitations, yet have been living in a state of sin and condemnation! but I have, I trust, been enabled, by free and sovereign grace, to spend the year in a state of peace and friendship with God, and in hope of a blissful immortality. Oh, to grace, how great a debtor! I mourn over the sins of the last year, and beseech grace to spend this more than any heretofore to the glory of God. This year finds us one less in family. It has pleased Almighty God to remove our dear babe from us. We bow to the stroke of Divine Providence."

We find him, during the early months of the year, steadily treading his wonted path—frequently examining the evidences of his piety and his growth in grace, thanking God constantly for the manner in which his whole life had been ordered, and the mercies which were round about him. In June, a fearful fire raged in New York, and threatened to consume the house which his father had given him, and from which a large part of his support was derived; and though an hundred houses were consumed, and the fire raged around his property, yet a merciful Providence preserved it. He gives God thanks, and prays that all that he has may be sanctified in a proper use to the glory of God.

The old perplexity returns. He feels the difficulties of his position, and fancies himself inadequate to the position. He sighs at times for a country charge, more fitted to his measure, and affording more time for projected study. Still, he fears to go, unless he is sent. Two congregations in the Reformed Dutch connection make overtures of removal. He frankly tells them what his ideas had been, but that he could not commit himself in advance, but, if called, would prayerfully, and in full view of the whole subject, decide in the fear of God. His venerated teacher in Theology, Dr. Livingston, urges him to preach in the church at New Brunswick, with many kind and flattering expressions. His heart yearned toward his pupil, and he desired to renew and cement their friendship. He calmly leaves all to the ordinations of Providence, and schools his heart, lest his own desires give undue colouring to the case before him.

Sabbath, September 1. "This evening I examined myself on that resolution, 'to do the best of my ability, and then disregard the opinion of the world, and be superior to its smiles and frowns.' I trust that I have gained some victories in this matter; but still I perceive that I have not obtained that superiority at which I would aim, and that I am too much influenced by the opinion of the world. The Lord give me grace to rise and conquer! Oh, for a holy courage that shall lift me above selfish considerations! Oh, for a heart full of compassion to souls, and fired with zeal for the glory of God!"

On the twenty-sixth day of December, the theatre at Richmond, Virginia, was consumed, and in the flames perished one hundred and fifty persons of the most respectable in the State. A profound sensation was produced, and gloom hung over the nation. The Presbyterian clergy of Philadelphia resolved to improve the event, and preach against the lawfulness of theatrical exhibitions. Dr. Janeway records that, in the preparation of his sermon, he looked to God for direction, counsel, prudence, wisdom, and faithfulness. He pleaded the promise, "If any man lack wisdom, let him ask of God." "I trust I acted faith in the promise, and felt a confidence that God would grant it. I prayed, too, that I might feel for my people, and even weep over them. God, I think, has heard my prayers." The session of the church ordered a pertinent address to be read from the pulpit, in which notice was given that attendance at the theatre would subject church members to the discipline of the church.

In the year 1812, he published his Letters on the Abrahamic Covenant, as establishing the right of the children of believing parents to the ordinance of baptism. Amid the cares of his parochial labour, he found time to prepare this work. It consisted of a series of letters, addressed to the people of his charge, on this great subject. It grew out of an intention of preaching on the matter; but the materials so increased on his hand that, fearing he might weary them by too many discourses on one theme, he relinquished his first plan, and determined to give the results of his investigation to the public. It was done amid much prayer. He sought Divine direction, and prayed that no pride of authorship should be gratified at the expense of the edification of the church. It was a careful examination of the Covenant made with Abraham, as the father of believers, and as comprehending gentiles, as well as his seed, according to the flesh. It had no limit to be determined by the fall of the Jewish dispensation, but was co-extensive with the kingdom of Christ upon earth. Gentiles and their seed have an equal right to its blessings, as much for the children as for their parents. Children have therefore a *Divine* right to baptism, of which none can lawfully deprive them. He next examines the ordinary objections, the incapacity of children, the silence of New Testament writers, the want of positive announcement, and the fact that no obligation arose from infant baptism, and answers them conclusively. He then examines the mode of baptism, and shows that immersion had no exclusive claims, but that the application of water by sprinkling, or affusion, was equally valid when, according to the Divine formula, the ordinance was administered.

Dr. Janeway entertained high ideas of the precious nature of the privilege, and the bounden duty of Christian parents to present their infant offspring to God. He did not merely *defend* the received faith of God's church on this matter, but ever insisted upon it as a part of our covenant obligations, from which we could not escape without sin. He rejoiced in the privilege in the case of his own children, and solemnly entered upon it as a transaction with God. He urged it upon his people in his weekly ministrations, and sought to have the privilege enjoyed by all the children born in his large congregations.

The work was favourably received, and the edition soon exhausted. Many years have passed since it has been out of print. His venerable preceptor, in a letter, says: "It will gratify me if any recommendation from me will bring your book into public notice.

I have already mentioned my approbation of it. I make no doubt that, when its merits are known, it will be generally esteemed and purchased with avidity. I think it well calculated to establish a point which has not been sufficiently explained and understood."

Commendation from such a source was dear to him. Nor did he commit it to the public till, after solemn and special prayer, he sought Divine guidance. He inquired into his motives in writing, and the prospect of its usefulness; and only then, when satisfied with the purity of his intentions, and with thanksgiving to God for assistance in its preparation, did he send it forth to the world in defence of a great privilege, and the precious rights of the infant members of the church of the living God.

At this time, the earliest movements occurred which inaugurated missions to the distant heathen. Gordon Hall, of fragrant memory, Samuel Nott, and Luther Rice embarked at Philadelphia for Hindoostan—the first offerings of the American churches to the gentile world. "Blessed be God," Dr. Janeway writes, "that I can record it, that, on Tuesday last, sailed an American mission from this city for the East Indies. And blessed be God for the liberal contributions made by our churches to supply the wants of the missionaries. It was a good season to my soul. I felt stirred up. I wept to think of my want of zeal and engagedness, and prayed for a missionary spirit. On Monday night, in the Tabernacle Church, while praying for the missionaries, my soul was melted, and tears flowed. On Friday evening last, God helped me in prayer. I had much enlargement." His was the true missionary spirit. It lay near his heart. Of his ability, he freely gave; and until the Presbyterian church, in its distinctive capacity, engaged in foreign missions, he gave to the American Board, as the only channel through which his benefactions could flow out to the heathen. Having made a special, and, for his means, a large donation to Harriet Newell, of precious memory, he records, afterwards, that the reading of her memoir was a full remuneration for any pecuniary sacrifice.

Sabbath, April 18. "This evening, reflecting on the success of some in their ministerial labours, and my want of success, it occurred to me that my own interest was nothing in comparison with the salvation of souls; and if they be saved, it is no matter what becomes of my reputation. God does not need my services. He can cast me aside, and carry on his own work. The will of God be done! Yet, as it is my privilege and duty, I will pray that I may be used as an instrument for doing good. My heart is cold. Oh, that it were animated and warmed with apostolic zeal!"

In June, war was declared against Great Britain; and he saw the chastising hand of God in this judgment following on the heels of other visitations. He feared the interruption of the missions in the East. He dreaded an alliance with France, as full of unmixed misery to this country. He had seen, in his position in Philadelphia, the wasting influence of its infidelty, which those who fraternized with her revolutions had adopted, to the ruin of souls among us. His own personal interests were involved in the risk which New York would run from its exposed situation. These he would leave to ordaining Providence. But his country, her fair fame and her prosperity, lay near his heart; and often did he breathe out his prayers for God's interposing hand. In July, at the recommendation of the General Assembly, and of the Governor of Pennsylvania, a day of humiliation and of prayer was observed. He notes that, to all appearance, it had been well observed; and in the next month the whole nation were summoned by the President to humble themselves before God. This was a matter of joy to him, in common with Christian citizens, inasmuch as twelve years had passed since any such national recognition of God had occurred. It seemed to exhibit a disposition to return to the good old customs of our forefathers, and would serve to turn away God's displeasure from us.

To Dr. Janeway, an event occurred at this time of much personal interest. It was the election of Dr. Green to the presidency of the College of New Jersey. "A crisis approaches. My colleague will probably leave this city for Princeton. What changes may occur, I know not. I am endeavouring to prepare my mind for different events; and I pray to God for direction. Sometimes I think of giving up my charge, and going elsewhere, because my time, when I stand alone, will be too much engrossed by preparation for the pulpit. Then I think I must not. I desire to leave it with God. I bore this matter to my Lord at his table. I cry to him for instruction; I plead his promises; I desire his will to be done; I feel my insufficiency, but he has promised to be with me. Perhaps it may be for the interest of religion that another should occupy my station; if so, I wish to resign it, God knows! Christ loves his church. His will be done! Amen."

In October, Dr. Green decided to accept, and the people, out of respect to his views of duty, made no opposition. A union of the colleagues of thirteen years was to be dissolved. Never had there been variance, but always peace, friendship, and harmony. The junior pastor invokes God's blessing upon his departing friend.

October 25, Sabbath. "This day I stood before my people as their sole pastor. Last Tuesday, Dr. Green was dismissed from his charge. Thus a connection which has subsisted between him and me for almost fourteen years has been dissolved. My burden is great, my station very responsible. I feel its importance and my own insufficiency. I am meditating on the promises, and endeavour to trust in God for all needed aid. He hath said, 'Lo, I am with you always! My grace is sufficient for you. I will never leave nor forsake you!' Precious promises! May my faith be strong! What may be the Lord's will, I know not. I am praying to know it. Sometimes I think of retiring from this place, in the expectation of becoming more useful by having more time for study. The Lord direct me, and preserve me from error. When I touched on the dissolution of our connection, my soul felt, and my voice faltered. I have loved my colleague, and he has loved me. May our friendship be perpetual!"

A separation of the two churches was under discussion. As the one in the Northern Liberties had increased, and was now able to sustain the gospel, Dr. Janeway was in favour of the movement. It drew from the people in the new church, expressions of the most ardent attachment, and they urged as their chief objection, their unwillingness to leave his pastoral care. The Presbytery confirmed the separation, and dissolved the pastoral relation. Dr. Janeway was appointed to organize the First Presbyterian church in the Northern Liberties. Fourteen years and more had he served them, and he was honoured of God in building up the church, by increase in the number of their worshippers, and in bringing souls into his kingdom. When he announced to them that he was no longer their pastor, a great sensation was produced, and in the afternoon he laboured to show that the new arrangements were for their good; and finally, to soothe their feelings, it was required by them, that he should continue to preach with them, in exchange with the minister whom they might call. Deeply gratifying to his feelings was the affection manifested, and long was his memory precious among those who heard the gospel from his lips.

"God has given me," he writes about this time, "a very conspicuous station. But my ambition is to have a people that love me, and if it were the pleasure of God, I think I could without reluctance, retire from my present charge to one in the country. What avails being known, except deriving from it opportunity for doing good? May I be humble, active, diligent, successful, useful." So much was his mind exercised on the subject, that after much prayer, it seemed to him to be his duty to resign his charge, though he decided to wait until the ensuing spring. As far as he could see, his mind decided, for reasons which satisfied him then, to seek a place more retired, and where he hoped to live in the hearts of a rural population. He did not fail to confer with his venerable preceptor, and lay his heart bare. In reply, he received the following letter, which, for its excellent spirit and Christian friendship, and as exhibiting a specimen of that excellent and holy man, we insert:—

"With much attention and tender concern I have read your last esteemed letter. I enter fully into your meaning, and I think I know your feelings and views. They are, I hope, correct and proper. The desire you cherish may be well founded; and as such, it will meet with the Divine approbation. But let me remind you, that it is usual with the Lord in his divine providence, to make his children wait for the accomplishment, even of those designs which he himself has excited. In this way, they learn to live by faith, and exercise patience, which last is one of the most difficult to learn and practise, of all the Christian graces. Let what passes in your mind remain there undisclosed, at least for the present; what you impart to me is sacred and secret, but it will not be advisable as yet, to intimate any fixed design of this kind to your people, because it might alienate your best friends, and until the Lord opens another door it would expose you to very unpleasant consequences. Wait for the Lord and upon the Lord in his time, which is always the best. He will help and provide for you, and perhaps sooner than you may anticipate. In the meantime be not discouraged nor uneasy; read the 37th Psalm, exercise trust and confidence in your covenant Lord—all will be well. But remember, a good place is better than a bad change; but, if a change for the better can be effected, it will be a matter of praise and gratitude. It is sufficiently known among your faithful friends, that you contemplate, if practicable, a removal; they will be mindful of you, and do all they can to meet your wishes."

And again, under date December 1, 1813:—

"From your last letter I find the idea of relinquishing your present station has become matured, and you are determined upon the measure. Before I make any observations upon your determination, let me express my gladness that you have resolved to postpone your declaration upon that subject until next spring. This is the most prudent step you could adopt; it saves you in the first instance, from all the serious inconveniences which would overwhelm you and your dear wife and children, by undertaking a removal in a dreary winter, and it may be the means of gradually restoring your mind, and rendering you reconciled with your present situation. What the immediate and principle motives are, which excite in you a wish to leave the church where you have successfully, and with reputation laboured so many years, I do not know; you have never communicated them to me. I hope they are not so essential to your peace as to make it impracticable for you to remain. It is possible that by indulging a dislike these motives may be magnified, and from small beginnings, they may become great and intolerable. But my dear friend, suffer me with paternal faithfulness and affection, to mention, that notwithstanding your wishes and prayers, it is possible that the Lord may leave you to follow your own inclinations; and, although his faithfulness be engaged to save and help all his people who call upon him and put their trust in him; yet it is well known, that by giving them the object of their vehement desires, he often humbles them, and weans them from their want of patience and resignation to his disposing will.

"I have always considered ministers of the gospel to be, like military men, at the sovereign and sole disposal of the Captain. When he orders or commands, there must be no question raised; when he says March, they must go; when he directs to halt, they must stop; and when he assigns their quarters, they must pitch their tents, and contentedly there remain, whatever might be the inconveniences or contrary wishes, as is expressed Num. ix. 22; whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon the children of Israel abode in their tents and journeyed not; but when it was taken up they journeyed. You may find unpleasant circumstances where you now are; but you may also meet with circumstances, not only more unpleasant, but very painful, in any other place to which you might remove. At any rate it appears to me a duty for a minister of the gospel, whatever may be his private wishes, to stand and stay at his post until his Lord shall open a plain and honourable door for his entrance elsewhere. How many of his precious servants have long laboured and plowed with great toil and many discouragements upon a rock without much or any visible success, and yet, at length, found prosperity and comfort beyond their expectation! Who knows what is yet in store for you? it may far exceed your hope; be not discouraged! I know that you know more than most of those around you, and you will, through grace, be enabled to maintain your station with high credit and usefulness; whatever it may be, leave it all with your blessed Master. Learn contentment and praise! Your Lord will help and defend you. I wish you may not, by any means, communicate to any person around you the uneasiness of your mind—wait patiently; the Lord will help, and defend, and comfort you.

"Mrs. Livingston joins in tender love to Mrs. Janeway and yourself. I bless you, my dear friend, and am

Faithful and affectionate,
Rev. Mr. Janeway. J. H. LIVINGSTON."

The exercises of his mind were painful; and though all the circumstances are not detailed in his journal, it is evident that nothing but a stern sense of duty could have brought him to resolve on such a sacrifice. His church was as conspicuous as any in our communion. The city was then the place of the meeting for the General Assembly. His support was comfortable. He was in the vigour of his days, and was cherished by his people though he knew it not. The family of his wife were round about him. We suppose it was part of the discipline, through which his Heavenly Father was leading him. The nature of the lesson we know not; but, doubtless, ere this, in glory's fuller light, he knows it all—he sees it all. The late Dr. A. Alexander was consulted, and his letters breathe a pure friendship, and everything is done and suggested by that great man, to lead his friend to a proper decision.

As the year 1814 dawned, the Lord, in kindness, began to show him his will. He preached in the Presbyterian church at New Brunswick, vacant by the decease of Dr. Clark, on their invitation. When it was told him by a leading elder that they would call him, he candidly told them of the exercises through which his mind had passed, and that in the fear of God he would decide. An opportunity to which so long and so anxiously he had looked, was now likely to occur. He goes to the mercy-seat, and lays himself at the disposal of a sovereign God. His cry is—"Thy will be done! Show me thy way, and give me grace to walk therein! I offer my heart to God, as clay in the hands of a potter, that he may fashion it as he please."

In April he received a unanimous call from the church in New Brunswick. His mind was singularly calm. He saw the hand of the Lord stretched out for his deliverance. Now his perplexities were likely to terminate; and, in the issue, he would find an answer to the questions he had so anxiously pondered. He was in the hands of the Lord, to be exalted or to be abased, to be in health or in sickness; he asks for grace to bear any affliction appointed, and any prosperity which might be ordained. It rallied the people around him, it opened the sluices of their emotions, it gave him a new view of their affection, in the sorrow which the fear of his removal gave his friends. The sensation was unexpected and surprising. "He that believeth shall not make haste." His examination was deliberate and cautious. He showed in this crisis as much tenderness of conscience, and as much freedom from selfishness, as in any event of his life.

He set apart, as was his wont, a day for fasting and prayer, that he might be guided to a right decision. The session came up as one man, and with affectionate earnestness besought him to remain, that in their view his removal would be disastrous to the church, and injurious to the interests of the denomination in the city. Papers numerously signed by the people, expressive of their utmost confidence and love were placed before him. He decided after much prayer to remain. The outburst of affection from his people scattered his previous doubts and fears.

May 7, 1814. "I have reason to be very thankful for this call. It has produced a very favourable impression on my people. It has excited a sensation, and drawn forth such proofs of esteem, as have much surprised me. I feel humble and thankful. My people really appear to love me, and to be united in their esteem for me as their pastor. This will relieve my mind, and encourage me to go on in my labours. Truly, God has led me in a way I knew not, and in paths I had not known; he has made darkness light before me, and crooked things straight. These things he has done for me, and has not forsaken me. For years I have committed my ways to the Lord; I have also trusted in him, and now, according to his gracious promise, he has brought it to pass. I see the hand of God in this matter! I praise, I adore his goodness! 'Bless the Lord, O my soul, and all within me bless his holy name! Bless the Lord, O my soul, and forget not all his benefits!' Now, blessed God, endow me plentifully with thy Holy Spirit, and abundantly prosper my labours in thy church! Oh, for faith, and love, and zeal, and humility, and courage, and prudence, and perseverance, and every grace requisite to a faithful and laborious discharge of ministerial duties. The call came at the exact juncture of time to produce the best impression. My heart has frequently dissolved in gratitude to God this week, at seeing the interest my call has excited among the people. I bless God! It is good to trust in him! Surely, he has led me in this matter, which has for years occupied my thoughts!"

The load lifted up from him, his heart melted in gratitude. He speaks of a communion season at this time, when his emotions were so strong that his heart for a moment seemed ready to burst. He reckoned that such feelings were the groans which cannot be uttered. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Dr. Janeway had the pleasure of finding that the leading men in the church at New Brunswick acquiesced in the honesty of his decision. An elder of New Brunswick, at that time in attendance on the General Assembly, seeing the deep interest the Second Church were manifesting toward their pastor, declared himself glad that the call had been made, and though sorry for their own disappointment, yet it had stirred the depths of feeling in the church at Philadelphia. Dr. Alexander assured him of his confidence, and that he had not heard a single remark which reflected on the course he had taken in declining the call. "Let me bless the Lord for his merciful interposition. It is good to trust in him," and so the fears which had oppressed him for years were swept away, in a manner so kind and so wise in the ordaining of Providence. God had settled the question for him, and he must stand in his lot, for his Master whom he loved had a work for him to perform.

In July, he lost his only surviving brother, to whom he was much attached. In his prayers he pleads that it may be sanctified, and when visiting his bereaved friends, he sought their spiritual benefit, and commends to his covenant God, the widow and her fatherless children.

July 17, Sabbath. "This evening I had some comfortable reflections while walking in the yard. I was thinking of the gloomy aspect of the times, and of my covenant God. I felt rich and happy in my infinite portion, and felt willing to resign my all to the good pleasure of my God. My expectations of property from my father, may be dissipated by the enemy. This gives me little or no uneasiness. I commit it to the Lord! But I feel for my relations! The Lord be pleased to take care of them, and grant them his gracious protection!" The enemy at that period were ravaging our coasts, and threatening New York.

August 17. "This has been observed, by the recommendation of the General Assembly of our church, and by the recommendation of the Government, as a day of humiliation and prayer, on account of the state of the nation. It is a dark day—a season of great danger. But God Almighty reigneth, and can deliver our beloved country from all difficulties and dangers. But we are a guilty, ungrateful and wicked people! Sins awfully abound. What a long catalogue might I here draw. I have endeavoured to mourn over the sins of my country, and to confess my own, and ask forgiveness. I have pleaded for my country."

The college at Middlebury, Vermont, conferred on him the degree of Doctor in Divinity. He bore his honours meekly, and prayed that it might be sanctified to him in its highest sense, as a minister of Jesus Christ. To approve himself to God in his high work, was all the ambition he knew; and though the esteem of his fellow Christians was dear to him, and no man was more sensible to affectionate treatment, yet his great desire was to win the approving smile of God. Reputation and honour he chiefly valued as a means of usefulness, and placing him where he could best promote a cause dearer to him than life.

The fall of the national capital before the British army, the blockade of the Delaware, and the consequent danger of Philadelphia, creating alarm among the citizens, were made subjects of special devotional exercises, as to the intention of Providence and his duty. He desired thereby to improve the perturbed state of things for strengthening his faith and trust in God. He sought to improve the times by such discourses among his people as would lift their thoughts to God as the Almighty Ruler, and to rejoice in his providence. The clouds were dark and lowering—men's hearts were failing them through fear. The repulse of the enemy at Baltimore and the victory on Lake Champlain were, in his view, signal answers to prayers, and tended to dispel the gloom which had settled on the land. Though condemning the war, he was too good a patriot not to rejoice and give thanks in the success and victories of his country, and he did not think it wrong to pray for other victories and successes, and above all for a speedy and honourable peace—all the issues he could leave calmly in the Divine hands.

October 2. "Yesterday I felt refreshed in reading the sermon of Prof. Woods, on the death of Harriet Newell. I admired her character. I felt desirous and willing to consecrate all I am and have to my Lord and Redeemer. Oh! they were precious sensations! In reading this I am repaid for a contribution I once made to the mission, with which this excellent woman was connected."

Sabbath, November 6. "In the course of last week, I found the benefit of the remark of Judge Hale, that from the manner in which we spend the Sabbath we may conjecture how the week will be spent. Last Sabbath I preached at the camp,* and from the circumstances in which I was placed, spent two or three hours in a way I by no means liked. I suspected how the week would go. Accordingly I met with many interruptions in my studies. To-day my heart has been cold. Oh! for a frame suitable to the Sabbath! I ought to pray more for it. We have encouragement in the congregation. I have instituted a conference meeting for the benefit of awakened and inquiring persons. It is well attended. May it be a blessing! Help, O Lord! Oh, how much I need to be revived! Have mercy on me, O God of my salvation! Oh, that it were with me as in days that are past! I need grace to reconcile m to my crosses! Oh! to take them in faith and bear them after my dearest Lord!"

January 1, 1815. "Permitted to enter on another year, I render thanks to Almighty God for his preserving kindness. How many have died last year! My brother is numbered with the dead! But the Lord has spared me and my family. Oh, may I and they live for God! Great changes have taken place last year. How astonishing the revolution in France! And O! what changes may take place this year! May I be prepared for whatever event may occur! God grant me grace to spend this year better than any yet spent by me on earth—Amen."

---

* The clergy of Philadelphia preached in turns at Camp Dupont, where the citizen soldiery were encamped to protect the approaches to the city.

January 29. "The account of the revival of religion at Princeton College has been serviceable to me. It has excited in me desires for a personal revival, and for one in our church. My reflections last evening were beneficial. I felt to-day in public. Prayer was pleasant, both in the morning and in the afternoon. Oh, for a revival! The revival in the college goes on rapidly and powerfully. The Lord carry on his glorious work. I need a revival in my cold heart."

The announcement of peace filled his heart with joy and devout praises to the Ruler of nations. Now he hoped missions would advance, the Theological Seminary be established, the work of God prosper in the land, and the Holy Spirit be poured from on high.

March 16. "This day I set apart for fasting and prayer. The reasons were the apprehensions that differences might arise in the congregation, owing to its being a collegiate charge, the disputes in the congregation in the Northern Liberties, and my need of a revival of religion. It occurred to me to do away the impression in the minds of some people that I was unfriendly to prayer meetings. It would be well to attend occasionally or frequently on Thursday evening, and perhaps on Sabbath mornings, when prayer is held in the school-house. I prayed God to dispose my heart to every duty, and to make me a willing servant, and that what I do, I may do with the heart cheerfully. I felt desirous to dispose of my time and of my power in any way that the Lord may direct. I prayed that while I prosecuted my studies diligently, I may do it patiently. To preserve peace I must go straight on in discharging my duties, and leave the event with God. I know that imperfections and sins cleave to me; but my conscience bears me witness that I endeavour to cultivate peace. Contention I abhor and loathe. I desire to regard the apostolic rule, "If it be possible, live in peace with all men." I read more; but I meditated and prayed together, and tears often rolled down my cheeks. I renewed my covenant, and feeling exhausted with attending on my devotions, I concluded them with asking forgiveness of the sins attending them.

"I have not experienced a more comfortable day than on Monday for a long time. I was visiting during the morning. I prayed along the street, and held communion with God. I felt the love of Jesus, and desired much to love him more. This evening was comfortable to me in the school-house. I exhorted about half an hour. I feel desirous to be revived. This evening I inquired into the causes of my coldness. Several presented themselves, viz., the prevailing languor of the time of my settlement; bodily infirmity, producing drowsiness, which greatly marred my devotions; anxiety to press on in my studies, and not having leisure to read practical books in a suitable way. I felt humbled, unworthy to occupy my present position, and unworthy of the Christian ministry. But unworthy as I am, I hope the Lord will own and bless my labours. I desire to be instrumental in producing a revival of religion. The Lord bless and keep me!"

Sabbath, May 21. "This day I partook of the supper of our Lord. My affections were much moved. I shed many tears; I accepted my Redeemer, and renewed my covenant. I do not recollect when I felt more in a communion season. Blessed be God, an unusual number communed! The Lord pardon the sins of my holy things, and accept my sacrifice!"

A week after, he again communed, probably in the upper church; and he writes that, while his affections were not so raised as on the Sabbath before, yet it was a profitable season. He welcomed the thoughts of death, and the hope of being in heaven entirely free from sin. He earnestly desired to be more sanctified, and surrendered himself to God, and felt willing the Lord should do as he pleased in regard to his collegiate charge, either to continue or to dissolve it.

He mentions that every other Sabbath he had to preach three times, and it was too much for him. The old pain in his breast recurred, and he was compelled, as a remedy, to resort to blood-letting. He felt his insufficiency for his work. Like Paul, his ideas of its responsibility were large, and he exclaims: "Who is sufficient for these things?" His location in Philadelphia was conspicuous. But his

Master had sent him there, and there he would remain till he was pleased to call him thence. In the meanwhile, he would rely on his gracious aid. He compares himself with eminent believers, whose memoirs he had read, and finds himself greatly abased by the comparison.

Sabbath, September 10. "My devotions have not life enough. I want more sensibility. For a day or two, my affections have been somewhat moved. This day, I preached with comfort from Romans x. 1—'Brethren, my heart's desire and prayer to God for Israel is that they may be saved.' I have reason to be thankful that I am enabled to preach without writing nearly as correctly as when I write. It may be that my sermons so delivered are more acceptable to the people. May the Lord direct and incline my heart in the discharge of my duties!

"My colleague seems dissatisfied. My prayer is that the Lord would give such an issue to matters as shall be most for his own glory and the good of the church. I desire to have my will melted into the will of my heavenly Father. Appearances are encouraging in the congregation."

About this period, difficulties began to appear in the congregation, in consequence of Mr., now Rev. Dr. Skinner adopting those views in theology which since have assumed the general name of *New School.* In his journal, Dr. Janeway speaks of his colleague in terms of uniform kindness. No man was more decided in his views of Divine truth, or had higher notions of the ministerial obligation as matter of honour, and honestly to adhere to the standards of the Presbyterian church as they had been uniformly interpreted and held in the church. He could not help anxiety; but he carries his anxious thoughts to the throne of grace. Excursions were made in behalf of the theological seminary at Princeton. His success in collecting funds we gather from other sources than his journal. He speaks modestly of his journeys in the matter, and the success with which God favoured him.

Sabbath, November 26. "Oh, how refreshing to my soul the letters appended to the Eleventh Report of the British and Foreign Bible Society! How my heart rejoiced in the great work of God, in beholding the spread of his Holy Word, in the zeal to distribute it, and in the eagerness to receive it! O God prosper the work more and more. Let thy word be given to all people!

"I laid the state of our church before the Lord, and desired to be willing either to be removed from this charge, or to be left alone. I desired to remain in a collegiate charge if it be the will of God. Oh, for heavenly wisdom and grace to be diligent and faithful! Jesus Christ, my Lord and Saviour, I desire to repose on thy promise to be with me."

Sabbath, December 10. "It has pleased the Lord to send to this city the Rev. Drury Lacy [of Virginia] to die, and to edify us by his exemplary behaviour in his last illness. He submitted to a painful operation, which proved fatal. He was raised entirely above the fear of death, and repeated, on one occasion, with emphasis, two verses of the 116th hymn, 2 book:

> 'How can I sink with such a prop
> As my eternal God,
> Who bears the earth's huge pillars up,
> And spreads the heavens abroad?' &c.

"I stood at his bedside about an half hour before his decease; and as I stood looking on him, then in a state of insensibility, I reflected. There is the servant of God just going to receive his reward; there is that mouth which was employed so often in proclaiming salvation to sinners, just about to be closed in death. But it will be opened again in celebrating the praises of our Redeemer in a new and nobler strain. There is that minister just about to receive his crown of life. Oh, may I profit by such occurrences! While meditating on something to say at his interment, I was refreshed; my soul melted within me; my eyes were filled with tears."

1816, Sabbath, January 7. "The Lord has been pleased to preserve me to another year. I bless him, and hope to be enabled to live this year more to his glory than in the last. Oh, for more grace! I am sensible that I have not been as zealous as I ought to have been. I need more of the spirit of my station. I have reason to be thankful that several of our people have died in the faith, leaving a testimony behind them in favour of religion. There are several now on dying beds who are comfortably supported by faith in the Redeemer."

February 4, Sabbath. "This day I felt very differently while preaching in the two parts of the day. In the morning, I was out of spirits, and did not feel my subject; but in the afternoon I was engaged and affectionate. The service was pleasant. The Lord is the hearer of prayer. My uncomfortable feelings in the morning led me to pray more for help. It was granted; the people were attentive; I hope good was done; I have followed the sermon with my prayers."

His former charge, now under the care of Rev. James Patterson, was enjoying a season of refreshing from the presence of the Lord. He rejoiced in it, and though the showers had been withholden while the church remained in connection with the Arch street, yet no one could be more joyous and apparently free from envy, at the blessing which was now vouchsafed to the people among whom he had gone so often preaching the gospel. He set apart a day of fasting and prayer, to plead that on his own flock, and on his own soul might come the gracious visitation. He went there as often as self-respect would permit; for, alas! the truth was, that some over-zealous brethren fancied that theirs was the power, and that by their style of preaching only the work could advance. Fourteen years had Dr. Janeway and his colleague, Dr. Green, sown the seed in season and out of season—preached the gospel in its holy simplicity—and now a sovereign God was pleased to grant to another to enter upon their labours and gather in the harvest; was not the glory God's alone?

Dr. Janeway, free from the spirit in which others indulged, was praying and labouring to have the skirts of the cloud to cover his people. Every appearance of hopefulness he hailed with delight, and embarrassed by occurrent circumstances, he prays for holy wisdom to direct him, lest the blessed work of God should in any wise be hindered. He prays for zeal, and meekness, and wisdom. To more fervid souls, Dr. Janeway may have passed for one impassible. Such was his habitual self-control—so free from extravagance, and so much were all his actions moulded by ever-present and deep-seated principle, that men who did not know him, and were not admitted to his intimacy were disposed to judge him harshly. In fact, the feeling was beginning even then which found its full development in the excesses of the new measures which, for fifteen or twenty years, dishonoured religion. Certain men, supposed to be alive to the exigencies of the times, were the ones favoured of Heaven to conduct revivals, while others were drones in the buzzing hive. Thanks be to God, his providence has vindicated our church, and at this hour she stands forth with the frequent seals of the Divine blessing—an honour to her faith and a blessing to the land.

The difficulties in the congregation increased—parties were formed. It may be assumed that there were on both sides indiscreet persons, who inflamed the evil by the license of their tongues. Many things were brought to Dr. Janeway, calculated, whether true or false, to wound him, and excite his indignation. There does not appear an unkind allusion to his colleague. He felt his need of grace and wisdom, and he went to Him who giveth liberally and upbraideth not. There is frequent mention of days appropriated to secret fasting and prayer during the whole of this painful business. The burden of his prayer was that God would relieve the congregation of all its difficulties. He sought its peace at any sacrifice, and though confident of his standing in the affections of the people, he volunteers to withdraw, that the people might start afresh with new pastors. It was declined, and the whole matter came for adjudication before Presbytery, where a compromise was offered, and Mr. Skinner withdrew to another field of labour. Repeatedly he scrutinized his feelings towards the junior pastor, and the mode of his treatment, and bating the imperfections which he knew clave to all his actions, he could find nothing wherewith to reproach himself. He reproached himself in one case, because he did not severely rebuke a person who spoke harshly in his presence of Mr. Skinner; over the excitement in the heated state of the parties he mourned; and for two persons who were betrayed into unseemly conduct he prayed, and when the separation was complete, and the Presbytery had dissolved Mr. Skinner's relation to the church, he writes: "The Lord bless my late colleague, and make him useful in his day and generation."

Before we dismiss this matter, which spread over nearly two years in the history of that church, it may be proper to remark that the difficulties did not involve the personal relations of the pastors—it had reference to the theological views which Mr. Skinner had adopted, and which were distasteful to the great majority of the people. Those who knew anything of the two men, knew that their theology was wide asunder. Dr. Skinner strongly sympathized with the new, and Dr. Janeway was the unmoved advocate of the old. A year before his death, he received, after several interviews on matters of common interest, a letter from Dr. Skinner, so kind, so cordial, that we present an extract from it.

VENERABLE AND DEAR SIR:

It is quite interesting and affecting to me, that you and I, who forty-three years ago, were associated as colleagues in the pastoral work, should be thus communing together, here on the verge of life, after a forty years' separation. I take it as a special mercy, and from my inmost heart I bless God for it, and thank you for the friendly regard and the courtesy to which, as the occasion, it is owing. We are both soon to pass away from the world to reappear together, we hope, in the presence of Christ. How good and pleasant, that ere we depart, we have had this meeting!"

Dr. Skinner has since risen to eminence in the church, and been advanced to posts of distinction among those in whose views of truth he sympathized and is yet, in advanced life, serving the cause of Jesus

Christ with faithfulness. The matter has been referred to as making a link in the life chain of Dr. Janeway, and as illustrating the abundant grace that was bestowed upon him, which kept him so pure amid the elements, which would have involved other men greatly to their damage. His self-control and prudence were gifts of God in answer to much prayer, and the grace of ruling his spirit was conferred upon him by his gracious Master and Lord.

Sabbath, November 10. "This day I preached as sole pastor of the Second Presbyterian Church. In the morning my text was, 'Let this mind be in you which was in Christ Jesus,' and in the afternoon I spoke from the passage, 'Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me.' The services were comfortable to me. On Wednesday evening last, I met the session and informed them that I was unwilling to serve again in a collegiate charge, that I could not oppose the wishes of the people if they desired to make the church a collegiate establishment, but assured them that I could not be one of the colleagues; and finally offered to resign my station if they could obtain any one to serve them better, more faithfully and usefully, and that in making up their minds I wished them to consult simply the interests of the church; and that for this purpose I released them from any obligation they might suppose the congregation were under to me. I feel willing, I think, to give up this station to any one who would fill it better than I. Indeed I should prefer leaving it if I were to consult my inclinations, yet I am willing to serve this people, if it be my duty, and Providence be pleased to order it so. Oh, for the grace of God!"

The church, suffering temporarily by the secession of some fifty members, who cast in their lot with Dr. Skinner, soon recovered. Eight were added at the next succeeding communion, and twenty-eight at the one subsequent. Harmony restored, appearances of renewed religion cheered him; the meetings for social worship were very solemn and largely attended. Increased labour—the entire burden of this large church lay on him solely. As his day, so was his strength. Three services on the Sabbath, and twice a week in the session-room, were now his usual allowance. Under it all, the Lord sustained him, and for the twelve years which followed, the church attained a prosperity which was never surpassed.

The session appointed a day of prayer to implore the descent of the Spirit, and the increase of the hopeful appearances in the church. He observed it with great earnestness. He struggled and groaned in prayer for the great blessing for which his soul longed. He afterwards set apart a day for himself, with fasting and prayer for the work of God in his church. He lays his own heart under inspection, and earnestly inquires how far his remissness may have hindered the progress of the truth. He begs pardon for his own short coming, and wrestles with God for a revival. He saw the seed springing up, which years by-gone he had sown weeping. Persons united with the church who traced their conversion to his labours in different periods. This gave him joy as the joy in harvest, yet he forgets not to give God the glory. He inquired whether he was growing in grace, and concluded that he was; first from his earnest desires and prayers to be revived, and secondly, from his increasing trust in the promise of Jesus Christ to help his ministering servants; thirdly, from his increasing desire to be successful in preaching the gospel of the Redeemer. He often asked his Heavenly Father that if his continuance in that church was not for His glory and the good of souls, not to keep him there. His ambition was usefulness, and to be the instrument in a revival of religion among his dear people.

His increasing and devoted labours won rapidly on the affections of his people, and they, without any hint or solicitation on his part, increased his salary to an amount large in those days. He receives it modestly, and prays that it may come as a covenant blessing—that he may be kept from trusting in uncertain riches, and be enabled to use what he received for the glory of God. It came soon after a large subscription of his own to the Seminary at Princeton which he made, though selfishness might have suggested that so large a donation would have been interpreted by the people as making an increase needless. Contented with his lot, and the means of living from various sources at his command, his solicitude was to use all for the glory of the Great Giver of every blessing.

His religious life now flows on in its usual tenor.

His enjoyments were sustained. The sacrament of the supper was ever a season of delight. He renews his covenant there, and goes on his way rejoicing. His heart is enlarged in its hopes for a blessing on his flock. His preaching becomes increasingly useful. He hears of one here and there to whom he was a blessing. He weeps in secret over the miserable condition of the unconverted in his flock, and pleads that the honour of the Redeemer may be glorified in their salvation. Men of God who had been honoured and blessed of God in works of grace he secured for his pulpit, in the hope that their unction might descend upon his people. Thus the year 1819 wore away, his church united and the congregation increasing, and rapidly became the largest in the whole Presbyterian connection, composed of men of the highest social standing—men of wealth and above all men of earnest piety—a session united as one man, and ready for every good work.

During the year he had preached a sermon as the moderator of the General Assembly of the year before, full of honest warnings which proved abundantly prophetic. It was received very differently by men of diverse classes. He boldly discussed the differences of sentiment which were agitating the Presbyterian church, and as boldly advocated decisive measures for preventing the spread of novelties which would so deeply disturb its peace. He announced that it was as discreditable as it was dishonest, for a minister in the church to subscribe the confession of faith, unless he honestly and in its fair and open sense adopted its sentiments; that in the event of a subsequent change of views, either silence or withdrawal from her communion was all which honour and Christian integrity could allow. The advice fell unheeded; nearly twenty years of strife and warfare must pass, before the undecided in action, not in faith, were compelled to reform the church by measures which shook the whole structure thereof, ending in the separation into two large bodies. He had the misfortune to differ as to policy from highly valued brethren, whose theological views accorded with his own; but who, from various reasons, doubted the propriety of the vigorous measures he counselled. But a sad experience, and days and nights of painful anxiety compelled them to rouse at almost the last hour in which reform was possible, and rid the beloved church of the errors which disturbed, and measures which dishonoured her fame.

CHAPTER VI.

1820 TO 1830.

Death of his Father—New duties—Elected Professor of Theology.

THE increasing press of parochial care, the incessant demands made on his time, not only as connected with the oversight of his numerous flock, but arising also from his active exertions in the different schemes of mercy which were springing up in the Presbyterian church and in the Christian world, so abridged his time that his entries in his journal became less frequent and more condensed. He had kept with diligence and regularity this diary of his religious life. From his very conversion, it was strictly the record of his heart exercises. Other subjects and matters in his history are hardly alluded to, and never, except as they bear directly on his transactions with God. Honours conferred upon him by his brethren; election as stated clerk to the Assembly, an office which he discharged with great fidelity for ten years; election as moderator of the Assembly in 1818, are never mentioned or alluded to. It was his heart history, and the transactions of his soul with God. It will be seen from the extracts already given, with what transparent simplicity he writes, and we see a loving and confiding child in the presence of a trusted and gracious Father. In what remains of his history we must gather our facts from other sources, and such documents as may be obtained. His contemporaries have, like himself, passed away. He outlived many with whom he lived and laboured. The people of his charge to whom he ministered more than thirty years ago, have been gathered, many, we hope, into the fold above. The loved and long tried friends of his youth and maturer manhood are no more. Enough can be gathered to show that even in old age he was bearing fruit, while his peace flowed on like a river, and his righteousness like the waves of the sea. His recorded exercises on sacramental occasions were of the same fervent character—deep searchings of heart, humble adorings of his crucified Lord, and earnest pleadings with God for blessings on himself and dear people.

December 20, 1821. "This has been observed as a day of fasting and prayer. It was recommended by the synod on account of the late prevailing sickness, and the languishing state of religion in our churches. The Lord, I hope, put it into my heart to bring forward a resolution before our Presbytery to request synod to recommend the day for these two reasons, and to address the churches on the subject. The request was made and acceded to. Oh, that it may be long to be remembered! Oh, that from this day, God would begin to revive religion in all our churches! How desirable! The day has been comfortable to my soul. In my last prayer this morning, I was led out in earnest supplication. This evening has been pleasant in retirement, and, I hope, profitable. Meditation was sweet and prayer was free. In my concluding prayer I was led out in earnest supplication for my people. I have lamented and confessed my sins, asked forgiveness, and entreated deliverence from them. I have besought the Lord to give me more grace, and to qualify me more for my ministerial office and work. I have renewed my covenant, and asked grace to be faithful."

Frequent days of this kind were observed, often it is believed at his suggestion. He had great faith in these humblings before God. He observed them very strictly himself, abstaining from food altogether until the setting of the sun. When he kept his private fasts, it was understood in his family that such interruptions as were urgent, could be permitted. It was prostration before God, and earnest pleadings for the blessings sought. He could often trace a connection between the answer and the prayer. He traces to the synod's day of prayer, many revivals, powerful in their results, whereas, at the time of the synod's action, it was not known that a single church within its limits was refreshed from on high. It was his privilege to unite with his brethren in such scenes, in the hope that he might bring of the heavenly fire to his own fold. A modest country minister whose church was blest, seemed to think the visit of Dr. Janeway an act of condescension. He esteemed it a precious privilege, for which he gave thanks to God.

January 1, 1824. "I bless God for the preservation of my life to this day! May the remainder be spent for God in holy obedience to his commandments. A person told me the other day, that, in the year 1820, he was awakened by a sermon I preached, and afterwards he received comfort from another discourse. Another case occurred in which his conversation was blessed to a dying female, and he blesses God that his work prospers in his hand. When the work seems to flag, and few come to the solemn feasts of the Lord, he sets apart a day of prayer, and induces his elders to unite with him. On such occasions he stirs up his heart by recollecting the dealings of God with his ancient saints, and his own experience of His faithfulness in so many cases in his own ministry, and he urges these arguments before a prayer-hearing God. He opens wide the mouth of his desires, and says, 'I could wish a thousand converts added to my church!'"

In September, 1826, his venerable and aged father died, having attained to four-score years and four. It was his privilege to be with him in his last sickness, and hear from his aged parent the confession of his faith in Christ. He was overwhelmed with gratitude to God for the cheerful hope in which he died. He was with him to the close, and heard his lips utter the sublime promises of Scripture.

"When my father began some time ago to decline, I could not but see, that in the event of his death, I should inherit a large estate. Knowing the depravity of my nature, I betook myself to prayer that I might have grace to use it aright. I earnestly besought the Lord, that if it were his pleasure to bestow it, it might come to me as a covenant blessing; and that if it should not come, I might sweetly acquiesce in his will. I reflected, that in that event, I should be free from the trouble of managing the estate, and of the responsibility of using it aright. While at New York, I felt persuaded that the Lord had heard my prayer, and that he would make my inheritance a covenant blessing, and would give me grace to use it in a Christian manner. I felt as if I were growing in grace. I have prayed that my estate might be sanctified to my wife and children. I felt peculiar pleasure in reflecting that my ability for charitable donations would be increased three, perhaps five times what it has been. May the blessing of God rest on me and mine!" And suiting the action to the reflection, before he left New York he made a large donation to the American Bible Society. Such were his exercises, and we only anticipate in saying, that wealth to him was a covenant blessing—a source of gratification in the ability it gave him to increase largely his donations to his gracious Lord and Master. It was in his eye, a talent, for whose employment he must give an account; and while his property, by judicious improvements, and the rise in real estate largely increased, his heart was never lifted up nor his fondness for riches increased. He improved his estate as he did any other talent for the glory of God and a means of doing good. But he was the same simple man in his tastes, and moderate in his style of expenditure.

Under his father's will, he was executor and trustee for the remainder beyond his own interest. He felt the responsibility, and prepared with the same singleness of purpose to meet it, as he did every duty. It would occasion trouble, and what concerned him most, it would consume his precious time. To keep the world beneath his feet, and allow not these cares to intrude into the sanctuary of his worship, was his great business. Such cares have proved too much for many of God's people, but Dr. Janeway has been heard to say, that he was enabled to keep them under, and hinder them from invading the spirituality of his Christian affections. By faith he had overcome the world, and his Master gave him grace to labour for his relatives, without suffering from the service and the care. Years passed over him while he administered the estate, and until, by the terms of the will, and the Providence of God, the several heirs received their portions, and he was left with his own portion. The mass of correspondence with his agents, the amount of memoranda which he carried on, attest both the diligence and fidelity of the man.

There is one fact in the management of the estate, which, for the sake of continuity, had better be concluded in this place, though it covered several years until the purpose of his heart was accomplished. It is the fact that on the property of his late father stood the once well-known Chatham Theatre. An uncharitable world reflected on him, as deriving revenue from so immoral a source, and ministers of that gospel whose charity hopeth all things, were even found on the side of the censorious. This pained him deeply; to be wounded in the house of his friends was an aggravation. Though he outlived the censure, and his character shone unblemished to the end, yet a history, from his journal mainly, will form a proper link in the history of his life. His aged father, within a year of his death was induced, by interested persons around, to purchase the building known as the Chatham Theatre, built on ground which he owned and originally leased as a public garden; advanced in life, not thinking of the immoral tendencies, and in the absence of his only son, Dr. Janeway, he made the purchase at the cost of $50,000. The first intimation Dr. Janeway had of it was in a public print.

April 26, 1860. "I think it proper to record my views and feelings in regard to the purchase of the Chatham Garden Theatre. I knew nothing of it, till I saw it announced in the paper that he had bought it. I was grieved, I wept, I lamented it. I should willingly have had him to sink the whole purchase money by converting the building to another purpose. It is very productive, but should it be in my power I should sweep it from the property. I pray God to direct my conduct and prosper me in the path of duty."

His determination was to decline any responsibility as a trustee, with the theatre, and leave it to the action of the other two. But one refusing to serve at all, and leaving the other, the aged widow of his father, he was compelled most reluctantly to serve. He felt that he was bound to require the rent, just as much as a tax on whiskey should be collected. But he resolved that no part of its avails as accruing to his share, should be used by him, and accordingly he appropriated all to charitable purposes, in *addition* to the amount taken from his other income. It became his settled purpose to win the consent of the other heirs to its removal. In his view it was an abomination. It cost him years of trouble and vexation. The rent was paid but badly; the morals of a theatre, he found, were as lax as could be. His arguments finally convinced the heirs that it was a losing concern, that it damaged the adjoining property, and they united with him on the grounds of its unproductiveness and immorality, in a petiton to the Chancellor of the State of New York to remove it from the property. The petition was granted, and his heart was relieved. With earnest prayers he had sought God's help, and obtained an assurance that he would be carried through. Nor was he diasppointed—Providence was better than his hopes. Delay occasioned by the fact that the lease was not terminated, opened the way for negotiations for converting it into a Christian church. This was a consummation specially agreeable, and he gave largely of his own funds towards the expense of its reconstruction for this blessed purpose. In a letter from his valued friend and former parishioner, Charles Chauncey, Esq., an eminent lawyer, and of date June 17, 1831, we have this testimony:

"Your favour of the 16th was received yesterday, and has afforded me sincere gratification. I rejoice with you that you have been enabled, at last, to accomplish the object which you so much desired; and that you have, at the same time, faithfully performed the trust which was cast upon you. It must be a matter of gratification to you and to all your friends."

Robert Ralston, Esq., his life-long friend, and former elder, writes under date July 2d, 1831, Philadelphia.

"My Dear Friend:

I could not learn the alleviation to the sufferings you have so long endured in the theatre property without rejoicing, and offering my sincere congratulations on the occasion. The testimony is now given to the world (full of prejudice and disposed to cast obloquy on the children of God), that you considered there was no property in this pile that you would not have parted with at any moment, if in the providence of God, it had been in your power. As I understand it, the Chancellor has interposed."

The opinion of such men, who knew his heart exercises on this subject, and the difficulty which pressed him, his opposition to an immoral system on the one hand, and his responsibilities as a trustee on the other, was valued by him while stemming the censures of a censorious world, and alas! the unkind insinuations of his brethren in the ministry, who had known him long, and ought to have been satisfied from their knowledge of his unimpeachable character. As he had opportunity he quietly vindicated himself, but he meekly committed his reputation to God who gave it, and had confidence that his righteousness would be brought forth in the light. He always felt that he was entitled to an explanation, and that those who censured him were bound, in Christian charity, to have sought the facts at his lips. His own habit was open and frank. He carried the matter to the accused, told him frankly what the report was, and gave him full opportunity to meet it.

It is a precious reflection to his children, that his record is on high, and that his Master, whom he so honestly served, has accepted him and welcomed him to the region of love and purity. We return to the narrative of his life, having finished the matter of the theatre so as to render any return to it needless.

In May, 1827, he was elected Professor of Theology in the newly erected Western Theological Seminary, established at Allegheny Town, Pennsylvania, by the General Assembly, with great unanimity. When approached by a brother before the election, he frankly advised him to turn the attention of the friends of Allegheny to some one else, as the difficulties in the way of his acceptance seemed insurmountable. The election was however made, and he gave it the solemn and prayerful attention which the acts of the Assembly were entitled to, and with which it was the custom of his life to entertain all appeals of duty. And few men could be embarrassed with more difficulties in the matter than was Dr. Janeway. He was pastor of a large and influential congregation, who were devoted to him; the pecuniary sacrifices required by the infancy of the Seminary, were large; his father's estate hung upon him heavily; the interests of his sister, and the orphan children of his only brother, were to be protected; and the problem was, to do this, when removed three or four days further from New York: his domestic ties crowded on his mind. Still he would investigate, and calmly inquire into the will of God. He started on a journey to Pittsburgh, to see for himself, and collect information. In the mean while, his people besought him not to leave them. The trustees and the elders wrote to him, with affectionate earnestness, but with great deference to his judgment, praying him to continue with them. The letters of his session and trustees, written to him while on his exploring visit to Pittsburgh, are so tender and affectionate, revealing the character of his standing, that we print them entire, as a testimony to the good men who signed it—all of whom, we doubt not, are with their loved pastor in heaven.

Philadelphia, Sept. 10th, 1827.

DEARLY BELOVED PASTOR:

After a period of more than twenty-eight years, during which we have been associated with you as our pastor, you are called upon to decide on the important question of a separation. On this interesting occasion, we should not indulge our own feelings, nor perform our duty to you, did we silently await your decision, without an expression of our sentiments, suitable to our sense of your character and conduct, and to the tender and intimate relation which we have so long sustained towards you. We have long enjoyed your faithful and zealous services in that sacred cause to which your life has been devoted. The gospel has been ably and affectionately taught, and illustrated by your example. The church has gradually but constantly increased; its discipline has been mildly but firmly exercised; the purity of sacred truth has been maintained, and the interests of religion advanced in the higher ecclesiastical judicatories. An entire unanimity of views has always prevailed between yourself and the other members of the session; a just authority has, though seldom requisite, been prudently and temperately exerted; and a happy degree of harmony and peace has pervaded the members of the church generally, whose testimony we believe we give—whose voice of affection we utter.

As members of the Session of the Second Presbyterian Church, on a review of these circumstances, it cannot be surprising that we view the possibility of your separation from us, not with apathy, but with anxious solicitude. We desire to be influenced by no selfish regards; and we advert not to the various and important considerations which must combine to influence your decision in the weighty matter now under your deliberation, whether relating to yourself and family, to our congregation, or to the church at large; because we believe that they are fully present to your own mind, will receive their due weight, and will be more fairly viewed after you shall have acquired the more correct information, which it is the object of your present journey to obtain; and also because we are sure you have earnestly sought, and hope you will receive, the guidance of that Spirit of wisdom and prudence and counsel, which we sincerely desire for you and for ourselves. But we can assure you, that so far as our personal interests and feelings, and those of our numerous fellow-members, whom we represent, are concerned, we should view your continuance among us till your latest hour, with unfeigned satisfaction; and believe that your labours in the important stations in the church which you have hitherto held, would greatly promote the advancement, and aid in the defence of that evangelical truth, which is never safe from attack even in its holiest earthly sanctuary.

Receive, reverend and dear sir, this expression of our views and feelings, which we could not withhold, in justice to you, to ourselves, and to the church to which we belong, on the present important occasion.

We commit you, our dear pastor and friend, to the care of the Omnipotent. May he "guide you by his counsel;" scatter light in all your paths; preserve you safely in your absence from your family and flock; and direct you to that decision which shall be for the promotion of his glory, of your own usefulness and comfort, and for the advancement of the cause and kingdom of our Divine Redeemer!

So wish, so pray, your brethren in the Lord, and affectionate friends and assistants,

ALEXANDER HENRY,
ANDREW BROWN,
MATTHEW L. BEVAN,
ROBERT H. SMITH,
ROBERT SMITH,
THOS. LATIMER,
ISAAC SNOWDEN,
JOHN MOORE,
ROBERT RALSTON.

The Rev. Dr. J. J. Janeway.

Philadelphia, Sept. 10th, 1827.

The Trustees of the Second Presbyterian Church met.

The following letter, expressive of the wishes and desires of the Trustees, was read, and on motion was unanimously adopted, and the President and Secretary were directed to sign the same in behalf of the Trustees, and transmit a copy to our beloved Pastor, now on his way to Pittsburgh:

To the Rev. Dr. J. J. Janeway, Pastor of the Second Presbyterian Church, in the City of Philadelphia:

REV. AND DEAR SIR:

The Board of Trustees of the church of which you are the pastor, beg leave to address you on the occasion of your appointment, by a nearly unanimous vote of the General Assembly of the Presbyterian Church in the United States, to the important office of Professor of Theology in the Western Theological Seminary. The Board are pleased that this honour has been tendered to your acceptance, as a just tribute to your abilities and usefulness in the church, from whose entire and extensive body you have been selected. They are duly sensible of the wide sphere of labour to which you are invited, and of the vast results to the church at large, which depend upon a judicious and wise selection of the head of this Institution, should it meet with that success which has been favoured by considerable exertions and powerful auspices. But they would be wanting in the respect and regard due to you, as well as in attention to their own interests and feelings, and those of the pewholders of the congregation, whom they represent, did they hesitate to bring expressly and officially before you, previous to your decision on this important question, their deep and unaffected sense of the value of your pastoral services, their just and high estimate of your personal and official worth, so long experienced and so generally acknowledged, and the serious regret which they would feel individually and in their representative capacity, should your sense of duty impose the necessity of dissolving a connection so intimate and important, and which has grown stronger and closer from the length of its duration. The tie which binds a pastor to his people is always, where both parties are faithful, near and interesting—perhaps seldom more so than in the present instance. The Board repose a just confidence in your prudence, wisdom, and piety; and implore the Great Head of the Church, that he would grant you that right exercise of them which is so necessary on the present occasion. They would heartily welcome your return among us, with the intelligence that we are not to be separated, should such appear to be your duty; if otherwise, they desire to meet with resignation the dispensation of Providence, and pray that, however afflictive to the congregation, God would continue to them the favour he has hitherto manifested in their pastors, and that the change might be overruled for good to yourself and family, and to the church at large.

Our present happy and harmonious intercourse in the relation of a pastor and his congregation, which promises for the future a continuance, and, we would gladly hope, an increase and extension of those inestimable benefits, which we trust God has graciously granted to the congregation through your services, and of the satisfaction which we believe you have received in rendering them, will, we humbly hope, not be terminated without the fairest views of success in the contemplated Institution; nor in the face of great and various difficulties and inconveniences, should such exist; nor on uncertain future prospects. Should you not find these obstacles to be presented, and the good of the church require your removal, it will be our duty to acquiesce.

We respectfully submit to you, reverend and dear sir, this expression of our views and sentiments, which we consider to be called for by the present occasion. Extract from the minutes.

THOS. LATIMER, V. P.

ISAAC SNOWDEN, Sec'y.

After solemn and mature reflection, and after, by prayer and fasting, seeking to know the will of God, to the great joy of his people he declined the call.

In the following spring, he was taken suddenly ill, while attending the meeting of the Directors of the Theological Seminary at Princeton. With great difficulty he was removed to his own home. For several days he was extremely ill, until it pleased the Lord to relieve him, and restore him to his wonted health. In reviewing his sickness, he gratefully notes the circumstances of mercy attending it—the hand of his God in all the little items, which, in union, contributed so much to his comfort. "How poor a time is a time of sickness for making preparation for death! My thoughts, I found, I could not connect. But blessed be God, I had not an uneasy thought in regard to my safety. I was anchored on the Rock of everlasting ages: my soul rested on Christ. I thought it would be advantageous to my children, if I were spared to arrange my temporal affairs; but I knew the Lord's time was the best time, and I was willing to die. Heaven seemed desirable. I could see, as it were, the ransomed, around the throne, worshipping the Lamb. It seemed desirable to be with them, and present with the Father, Son, and Holy Ghost; desirable to be freed from sin and temptation, and pain and sorrow. Precious Redeemer! Precious Christianity! I bless God for the sickness; it has, I trust, done me good. Life appeared to me to be worth nothing, except to live for God, and to glorify God. I wish to spend this new life entirely for God. Oh! for more grace. I have no reason to think I was declining in religion before my sickness; I think I was growing in grace."

His tender conscience, and his habitual readiness to read a lesson in all God's dispensations, caused him to review his decision as to the professorship. He again surveyed the difficulties and sacrifices, and felt he could meet them, if it were the will of God. He surveyed the whole field. His wife, a woman of heroic spirit, where duty was clear, was willing to stand by him, and leave an aged mother and devoted sisters. She had, in her family, a sorrow of no ordinary kind; an affliction, in the righteous dealings of God, laid on her, which complicated vastly the matter of a removal by land, across mountains. She knew well that her husband could be satisfied only by the clear indications of God's will; and she roused herself to do her part of the sacrifice. Before the Assembly met, he had, after solemn review, recalled his declinature, and gave the directors notice of his acceptance.

In July following, he bade farewell, in an appropriate discourse, to a people whom he served, from the dew of his youth, for over twenty-nine years. Impressed, as they were, from the magnitude of the sacrifice he made, with the honesty of his purpose, and the stern sense of duty which influenced him, they sorrowfully united, at his request, in the application to Presbytery, to sunder the pastoral tie. Amid weeping friends, he prepared to depart, at great expense, and on his own charges. He was leaving the field of his toils, to which hard study and years of preparation had made him adequate, for a new and untried service—a seminary on paper, without buildings, and students to be collected. He left a comfortable home, which he had just furnished to suit his convenience; a large salary for a small one, and uncertain at that. His family shared in the trials. It was the home of his wife, and she must leave her aged mother, who was greatly attached to her son-in-law. An incident interesting to his family may find its place here. An aged woman, who had long washed for them, and who was now a pensioner on their kindness, drooped from the day of their departure, and soon sank into her grave. The joy of her old heart was gone, and life had lost its charms.

He reached Pittsburgh, after a circuitous route, through the State of New York, which he supposed the condition of one member of his family required, in the summer of 1828; and then his troubles began. There was no house to be had, which would accommodate his family, and he was subjected to the inconvenience of boarding. A house finally offered, at an exorbitant rent, which he was compelled to take. Inconveniences beyond their conception pressed upon his family. He was inaugurated Professor during the meeting of the Synod, when he delivered his inaugural address, which, along with Dr. Swift's address to the Professor, was published by the Directors. Among the inducements pressed upon him to accept, was, that a large number of students were waiting to enter upon their studies. The session opened with *five*. The recitations were carried on in a small session room in the rear of the First Presbyterian Church. The writer was his only assistant, and instructed in the department of the original languages—a temporary arrangement, until Mr. Nevin, who had been appointed teacher, should arrive.

Dr. Janeway entered upon his duties in full faith of continuance. He mapped before his mind the course he intended to pursue, and made large preparations for an extended discharge of his work. To do all he could for the seminary was his desire and intention; and a residence of at least four years was his expectation. He meditated the sale of his valuable property in New York, and the purchase of real estate in Pittsburgh. But discouragements in the starting of the institution, and the dissatisfaction of the servants, who, out of attachment to his family, had accompanied them to the West, made his situation uncomfortable. He reviews his exercises on the subject, and inquires whether he had misinterpreted the voice of Providence. All his searchings told him he had acted honestly, according to the light which was given him, and that even now, if he should see it his duty to return, he would still be following the beckonings of the Hand which had been his life-long guide. "He that believeth shall not make haste." He would wait and labour in his lot, till light should break upon his path. He laboured on in his work, preached frequently, as the pulpits were opened to him, and went on in his wonted composure. He and his family were treated with great kindness and distinction by the citizens of all classes.

In December, he betakes himself to fasting and prayer, for the light which he needed: to do God's will was his only wish. He wrote to his old friend, Robert Ralston, in whom, above all men, he had the most profound confidence, and opened to him his heart. We quote from his reply, so much breathing the savour of an earnest piety, and illustrating the Christian gentleman:

"The same Divine influence which made you willing to undertake, will also make you willing to forsake the post, and open the way to another, perhaps of greater usefulness, if such shall be the pleasure of infinite wisdom. The property of your Heavenly Father you are, with your dear family, and all that you possess; it cannot be, therefore, that you will be left out of your proper place, or to want any real good thing; clouds and darkness may surround for a season—difficulties and hardships may be the appointments of his holy Providence for a time; but after those trials and obscurities, a morning of light and joy will arise. The God whom you serve will never leave you nor forsake you. To know what the Lord will have you to do, I am sure, is the desire of your heart; and I feel just as sure, that the path of duty will be made plain to you. I have also the persuasion, that whatever future events await you, the efforts that you have made to promote the interests of the Zion of our God, in the West, will be reflected upon with pleasure. You will be sustained by the sweet peace which passeth all understanding, and if the Lord designs, that another location is before you, it will be made clear, and so plain that duty cannot be mistaken.

"Many things, (I was going to say everything,) appear to have turned out different from your reasonable expectations, and therefore, may prove indications of the will of your Heavenly Father, that this is not to be the field of your labour, and the address to the prophet may sound in your ears, "What dost thou hear, Elijah?" It is not the love of ease, or the shrinking from laborious duty, I do verily believe, that would be likely to cause you to mistake the sound of his voice. To inquire of, and wait upon the good pleasure of Him, who hath never said to the seed of Jacob, Seek ye my face in vain, I know is not only the purpose of your heart. but will be the daily practice of your life."

While thus meditating on the will of God, and praying to be ready to remain or leave, intimations of the invalidity of the title, to the ground on which the seminary buildings were to be erected, were given to him. It is not our design to enter at large upon this painful subject—we merely state facts in the chain of his history. Many things, then harassing, are now buried in the grave of oblivion. He entered with his accustomed diligence and thoroughness, on the investigation. The papers and correspondence which he has left behind, reveal his determination to be satisfied with nothing short of demonstrating evidence. He consulted eminent legal counsel in Pittsburgh and Philadelphia. His worst fears were realized. The zeal of the friends in Pittsburgh had led them into error. Satisfied on this point, his way was clear to resign, and thus arrest matters, and compel the seminary to perfect its title, if it were possible. After another day of fasting on the first day of the new year, 1829, his mind was sweetly composed in the view of duty. "How wonderful," he writes "the ways of God! I little thought of such a turn of matters. I see the hand of God! He held me back till the time arrived for a conclusion. I feel satisfied with having done my duty, both in accepting my office, and now in resigning it. Blessed be God! All things, I trust, will work together for my good. I closed my exercises by renewing my covenant, and asking the forgiveness of imperfections."

He gave the Directors the required notice, that at the next meeting of the Assembly he would ask leave to resign his office. At the close of the session he journeyed with his household to Philadelphia, having been absent about ten months. The people of his late charge, now under the ministry of the Rev. Joseph Sanford, gathered around him in affectionate greetings. At the meeting of the General Assembly, he asked leave to resign his professorship, and gave at length, his reasons. He reviewed the question of the title, and spread out a large amount of facts and legal opinions before the house, that the Assembly might intelligently protect the interests of the institution, and he concludes with these words: "Being conscious of having endeavoured to ascertain and do the Divine will, *I feel no regret* at having accepted my appointment. It is not for us to determine duty with a *prophetic eye*. Ours is an humble task; to learn present duty from present circumstances. Israel, by following the guidance of the heavenly cloud, made their journeys, and not unfrequently, retrograde ones. They returned and pitched their tents in places they had formerly left. We need not complain, for He who knows the *future* as perfectly as the *past*, has said: 'In all thy ways acknowledge him, and he will direct thy paths.' For all the facts stated in this communication, I hold myself responsible, and stand ready to produce further evidence if needed. The opinions expressed, will go for what the Assembly may think them worth. I will, however, observe, that they have been carefully and prayerfully formed; and add, that I could not withhold what is contained in this communication consistently with what I deem duty." His reasons were conclusive with all who were willing to be convinced. The Assembly accepted his resignation.

It was painful for him to differ from his friends, and to place himself in a position which might provoke censure. His venerable friend, Dr. Green, in his great anxiety for the seminary, endeavoured to detain him at his post, and in a long letter, argued the matter; but expresses at the same time, the utmost confidence in his integrity and his prayerful spirit, with which he knew he would seek the will of God. It was natural the friends of the seminary should feel a degree of disappointment in the overthrow of their plans. But we believe such feelings were temporary, and God brought good out of it.

Successful efforts were made to perfect the title, and in all human probability, it is owing to Dr. Janeway's firmness and straight-forward course, that they have escaped dangers which he was persuaded would wreck their property. The institution now flourishes; a large number have issued from its walls, and it is now among the established and honoured schools of the Presbyterian church.

He fixed his residence in Philadelphia, and preached as he had opportunity. In the work of missions, the operations of the Bible Society and Tract Society, he gladly engaged, and did good service. Dissensions in his old charge began to appear—two parties were formed. It was painful to him to see differences where he had left peace and harmony. His own situation became unpleasant, from the efforts made to enlist him in one or other of the contending factions. He resolved, that in the spring of the next year, he would remove to New York. Before that time he received a pressing call as pastor of the First Reformed Dutch Church, New Brunswick, which he deemed it his duty to accept. In April, 1830, he removed to New Brunswick, and became pastor of that large congregation. The duties were onerous. His preaching was extended to the country parts—his visiting laborious. He felt that the interest of religion required that a large portion of the worshippers living in the country, should form into a separate organization. The propriety was acknowledged on all hands; but, as there was an indisposition to leave his ministry, in the same spirit of sacrifice which marked his life, he determined to leave them. He was released by the classis, after having served the church one year.

His heart was in his work. He loved to preach. He had ample means on which to live. But he declares it to be a degradation if he were to live unemployed, or spend his time in cultivating his property; while health and strength should remain he would labour on. God would open a field, he felt persuaded, however obscure. He minded not, if he could only preach the unsearchable riches of Jesus. He trusted that his latter days would be more useful than his former.

Receiving a call from a new enterprise in the same denomination, in Orchard Street, New York, he decided to remove to that city, and labour in the field until he could decide on the feasibility of the enterprise. Every Sabbath he walked two miles, and preached twice a Sabbath, besides a weekly lecture. He preached at his own charges for six months, but discovered, as he thought, a disposition on the part of the denomination to allow him to pay the entire debt of many thousands, and sustain himself. He declined the call, and left them free to elect another pastor.

June 7, 1830. "I am observing this day as a day of fasting and prayer, imploring direction in regard to the call. I feel free to decline it. It appears to be duty to wait and see what may be the will of Providence. God can prepare a sphere of usefulness for me. I love to preach the unsearchable riches of Christ. Oh, for the zeal, and activity, and energy of an angel, in the service of my Lord and Master, Jesus Christ. In the mean while, till the Lord calls me to a fixed station, I may prosecute my studies, preach as opportunities offer, and write as occasion may require. I cast myself on the providence of God. I wish to glorify his name, and to be honoured in his hand for extending the kingdom of his Son. At the close I renewed my covenant with God. It has been a pleasant day. In the commencement of my exercises I felt confidence in God, and had strong emotions. I trust in God. He will provide! I look for his salvation!"

He continued to reside in New York a year longer. It was during that period, that he successfully accomplished his purpose, with reference to the theatre which has been related on a previous page, and he never regretted his residence in New York, because he was enabled to accomplish the desire of his heart.

CHAPTER VII.

1831 TO 1858.

Residence in New Brunswick—Connection with the College—Publications—Death of his Wife—Declining years.

NOVEMBER 3. "This day I have observed as a day of fasting, humiliation and prayer. The objects I had in view, were to humble myself, confess my sins, ask forgiveness, and pray to be revived; to pray for my wife and children; to implore the sanctified use of property; to pray for wisdom and skill in the management of the trust estate, and success in it, and to pray for a sphere of usefulness in the church. Influential ministers and others, of the Dutch church, wish me to succeed, in the college and theological school, the late professor, Dr. DeWitt. At first I felt indisposed to it, and told them so. But since I have an opportunity of thinking it over, I feel more reconciled to obey, if it should be the Lord's will to send me back to New Brunswick. The state of my mind is this, if it be the will of the Lord, I desire to go; but if not, I would not have a wish for that station. It would be arduous; but I feel a desire to labour for God. I now leave the matter with infinite wisdom and sovereignty—the will of God be done. Synod meet next week to elect a professor, and by their proceedings, I trust, I shall be able to learn God's will concerning me. The blessings of my covenant God be upon me!"

We find him through the year in New York. The approach of the Asiatic cholera for the first time, induced a day of fasting and prayer, that he might commit his family to Divine protection. He so expanded his designs as to review his whole course since he left Philadelphia for Pittsburgh. He narrowly scrutinized his movements, and all his removals since. The solemn result was that he had acted in the fear of God, and according to the light given; and though his way was now shut up, and no opening for labour disclosed itself, he would wait on God. "Delight thyself in the Lord, and shall give thee the desires of thy heart." His exercises, he records, were pleasant and profitable; and so on through the year and in the beginning of the next; no field opened, yet he doubted not that God would provide. He desired yet to preach Christ and serve the church of God.

In May, 1833, he was elected by the General Synod of the Reformed Dutch Church, Vice-President of Rutgers College, and Professor of Belles-Lettres and the Evidences of Christianity, with a salary attached, which the fund did not permit to be paid. A door was opened now, but was it the will of God that he should enter it? Though anxious to be employed, and though an honourable appointment was made, he submits all to God, and, with the utmost deliberation, concludes to accept. He was unemployed; the place of residence was pleasant for his family; he could educate, under his own eye, his younger sons; he could be useful in educating the youth of the college; and he might find places which were destitute of the gospel, and it would furnish a sphere of usefulness, till God should bid him leave. He removed to New Brunswick, which was to be his home for the remainder of his life, and entered upon his duties, with his usual earnestness. For six years he discharged his work, and laboured for the welfare of the college. It was a day of strife in the Synod. The college had warm friends, and as bitter opponents. His clear head, and ready power in marshalling facts, made him a suitable person to defend the college, and thwart the designs of those who sought its overthrow. He was successful, and at this writing the college bids fairer to reach eminence than for years. The Presidency of the college was offered him, on the retirement of Dr. Milledoler, but he declined. His mode of study, and the active life he had led in the ministry—his preference for the pulpit, rendered him unwilling to discharge this service.

January 4, 1836. "To-day I have spent in private fasting and prayer. My object was to pray with others for the conversion of the world. With this great object I conjoined my own usefulness. I wish to do my part in this great work. I desire earnestly to preach the gospel of Christ. This I prefer to all others. My feelings have been engaged and my prayers earnest. I hope God will give me a charge; gladly would I accept of one of a suitable kind and place. Arrangements can now be made, so that the college and seminary would not suffer by my removal. I leave all with God. His holy will be done."

In 1837, God was pleased to pour out his Spirit in a gracious and wonderful degree, upon the churches in New Brunswick, and upon the college. In this his heart rejoiced, and the more, as two of his sons, one a student in the college, and the other a recent graduate, were subjects of the work. He laboured in public and in private, to hold up the hands of the ministers. His journal reveals the fulness of his joy, and his sentiments of adoring gratitude. He calls upon his soul to bless God, and complains that he could not feel grateful enough. It was one of those cloud bursts of mercy, which fell upon these ancient churches, to an extent unknown in their history. It was an epoch in his life, and furnished material for much meditation for years. He dated the increased prosperity of the college from this period, and felt sure that if the church which controlled it would only cease to wrangle, God had opened before it a career of success which would bring blessings into her lap. Deeply interested, as he had always been, in the education of pious youth for the ministry, and constant as his prayers always were, that the Lord of the harvest would thrust labourers into his vineyard, he now saw a goodly number, the gatherings of the revival, preparing for the work; and he lived long enough to rejoice in the success of some, who had been his pupils during this time of refreshing.

In 1839, he resigned his offices in Rutgers College, and at the same time returned to the Presbyterian church. This step was not taken from any dissatisfaction with the ancient and venerable church in which he had been born and educated. But the Presbyterian church had been his adopted home for thirty years. He had grown with its growth; he had been identified with its great advances—had been linked in with its missionary movements. There were his cherished and intimate friends, and they were urgent for his return. But apart from all these considerations, he weighed the question maturely, and believed that the Presbyterian church offered a field of wider influence, and this decided him. Believing his duty required him to leave the college, he saw no such opening for usefulness in the Dutch, as in the Presbyterian church. His old friends gladly welcomed him back, and restored him to the posts of honour he had formerly held. He was elected a trustee in the College of New Jersey, which office he had vacated when he removed to the West; and the General Assembly replaced him in the Directors' Board of the Seminary at Princeton, with whose earliest movements he had been connected—for which he laboured, and to which he had liberally given of his funds. These marks of respect touched him. The Presbyterian church, now rid of the novelties which disturbed her peace, and separated from those who had troubled her quiet, by the secession of the New School, in 1838, was entering on that work of missionary effort, through her Boards, which God has since so signally blessed. He was a profound believer that the church, in her distinctive character, should carry on missions. He believed God had devolved the duty upon her, and in his eyes it was little short of treason to her adorable Head, to hesitate or decline. He was placed on the Executive Committee of the Foreign Board, and though the Committee met on Monday morning of every week, in New York, thirty miles from his residence, he was most punctual in his attendance, and thus he continued, till the increasing infirmities of advanced age admonished him that his days of active labour were almost over. In every matter connected with that Board, he was deeply interested. To its funds he gave the largest of his contributions; over its missions he prayed; and in its successes he greatly rejoiced.

We have now come to the later stages of his life, still filled with active labour in the work of his Master. Matters connected with the movement of the Bible Society interested him. He had been her life-long friend, and he was true to the end of his days. The distribution of Bibles, chiefly through the county society, occupied his attention. He gave regularly and largely to its funds, and manifested great interest in the resupply of the State of New Jersey. His industry in study was remarkable for a man of his years; his books were, as ever, his chosen companions. His attention was turned towards the unfulfilled prophecies of God. He understood the words, Rev. i. 3, "Blessed is he that readeth, and they that hear, the words of this prophecy, and keep those things that are written therein," as expressive of the will of God; and he had too profound a reverence for his Lord to hesitate a moment in his obedience. He thought much on the subject; his mode of studying them was chiefly by comparing Scripture with Scripture. He wrote much, but chiefly notes for future use, if God should spare him, he said, to give the results to the church.

He had long been interested in the conversion of the Jews. He believed in their final return to that land which has kept its Sabbaths for centuries. In the earlier part of his ministry, in his public prayers, he remembered them before God. He differed in this respect from almost all his brethren. His heart beat warm towards Israel. He searched the Scriptures for the evidences that God would yet remember Zion, and have mercy on Jacob. He afterwards published a little volume, entitled "Hope for the Jews," to vindicate their interest in the promises made to their fathers. He was not daunted in his faith by the feeble successes of the church, and the fewness of the converts. He died in the full assurance that Zion should yet put on her beautiful garments, and again become the joy of the whole earth. He was not, in any sense, a premillennarian. He held the received doctrine of the church, that the second advent of Christ and the judgment would be simultaneous. His Lord would come again, he knew, but by his Spirit, the thousand years of glory would be in the wonderful revival of religion, the conversion of the nations, and the pouring out, in unknown and unprecedented measures, of the spirit of holiness. On this subject he loved to talk, and his children recall the increased brightening of his countenance, when he gave utterance to his views on this blessed theme. His meditations on prophecy were never published; he left them in too unfinished state to permit it; and probably in this matter he was in advance of his day, and had pushed his inquiries further than most of his contemporaries.

In May, 1848, his venerable friend, Dr. Green, died. They had often met, during the decline of this man of God, and communed together. On one occasion, Dr. Green told his visitor that he never failed to remember him and his family in his daily approaches to the throne of grace; a rare instance, certainly, of Christian friendship. His funeral took place at Princeton, to which they carried his body, to sleep with the former Presidents of the college. Dr. Janeway was designated by the family, the officers of the college, and general opinion, as the fitting person to preach at his interment, which he did, on the words—"To me to live is Christ, and to die is gain." He pronounced a simple but graceful tribute to the memory of his departed friend, full of affection and the utmost sincerity. Thus closed a friendship in Christ, of half a century—Paul and Timothy revived in these latter days—a union unbroken—reverence and respect on the one hand, and confiding love on the other.

A year later, and Dr. Miller died—another of his most cherished friends, who, in an introduction to Dr.

Janeway's work on the Internal Evidences of the Bible, says: "In addressing this letter to you, acknowledging my pleasure in the perusal of your manuscript, and soliciting your consent to its publication, I have two motives. One is disinterested, having, for its object, to promote the going through the press, a work which, I trust, will be the means of doing good long after you and I shall have gone to our eternal rest. The other is more personal, and what some would perhaps call selfish. It is to place a record on this humble page, which may inform my children that the beloved and venerated author of this little volume was their father's friend; and that unbroken and confiding intercourse of nearly fifty years united us to one another, and, as we humbly trust, in sanctified fellowship in the church of God." Thus his old friends in the ministry were preceding him to the rest which remains for the people of God. Many of his old parishioners, the fruits of his ingathering, were being called away to the joy of their Lord. It produced in him no melancholy: his usual cheerfulness sustained him.

He became greatly interested in the erection of a new Presbyterian church in the town of his residence, attended its worship, and gave largely to its support; and when the present tasteful edifice, in which they worship, was erected, he gave much of his time and attention to the building, and contributed, of his own funds, between four and five thousand dollars. The hands of the minister he always upheld, and gave him the encouragement which was his due in the Lord. He judged another organization was needed; and that, in a growing town like New Brunswick, there was room for a second erection. He was as devout and attentive a worshipper as any who attended there, and though for so many years the pulpit had been his place, he was as meek in his pew, as if he had never been any thing but a worshipper.

His studies were now pursued with his usual ardour. He passed more hours with his books than many who were his juniors. It was so, because he loved study, and because he was conscientious in the employment of his time. His habits were systematic; his hours had their appropriate employment. He had his time for exercise, which he always took, unless hindered by the inclemency of the weather. His daily allotment was three miles, and he always said, that his persevering use of exercise in the open air was the means of prolonging his life. In earlier life, and in mature manhood, horseback exercise was much resorted to by him in Philadelphia. As sole pastor of the church, he for twelve years and more was accustomed to give his people three services on the Sabbath—two in the large church, and one in the evening, in his spacious lecture-room, which readily accommodated five hundred people, he uniformly rode his horse on Saturday afternoon, as contributing to the confirming of his muscular vigour. He continued to ride on horseback some years after coming to New Brunswick, but increasing infirmities induced him to desist. His conduct in this matter is an example which may be commended to his successors in the ministry. So far from being a waste of time, it is time's redemption, because it communicates the vigour which accomplishes a given work in fewer hours. He never spoke of his example in any other matter but this: he had known its beneficial results, and he wished that others should share them.

In 1850, the heaviest sorrow of his life fell upon him. The wife of his youth sickened and died. Her illness continued many months; it was a gradual decline until, in September, she was removed from her family. During her sickness, his affectionate tenderness was as gentle as ever, and suggestions which promised any relief were adopted, regardless of expense. But in vain. The summons had come; disease had received its commission. Surrounded by her family, who were there to cherish the best of mothers, life ebbed slowly away, until, after protracted discomfort and suffering, in the early morn of September 19, after a period of unconsciousness, without a struggle her spirit departed to God, who gave it. During these last hours, her aged husband sat at her bedside, and watched the sinking life of his companion, his friend, his counsellor. When all was over, he sank at her bedside, gave thanks to God for all his mercy in her and through her, and, in the fulness of his heart, uttered the sublime words of the patriarch of Uz, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." His calmness before his family was sustained; but in his study, nature had its hours of agony. The union of almost half a century was dissolved. She had been his chosen and intimate friend. Dr. Janeway made few confidential communications of his sorrows or joys, beyond her circle. She was indeed a helpmeet for him. She relieved her husband of the entire charge and care of the family; made all the purchases and arrangements; and thus enabled him to give all his attention to his great work. She was prudent, and therefore the heart of her husband could safely trust her. An affectionate mother, her delight was in the bosom of her family. Beyond the visits which duty required, she had little care but for those whom God had given her. Her piety was modest and diffident. She had, it is believed but few of the elevations which are granted to some of God's children. But her works praised her, and her children rise up and call her blessed. She was deeply impressed with her obligations to train them in the fear of God. She taught their infant lips to pray, and imbued their earliest memories with the words of the heavenly oracles. Over their advancing years she watched with prayer; and when God was pleased to ripen the seed of this education and Christian training, how greatly did she rejoice! Her joy was above the joy of harvest. And when she left us, four of her six children were in the communion of the church, and two of them ministers of the gospel; while another was prevented, by chronic affection of the throat, from pursuing the same high and holy vocation. Her influence over those who served her was unusual. Domestics lived in her service for years, attached and affectionate. She treated them as immortals, and sought their temporal and eternal welfare. "She is not, for God took her."

After her death, Dr. Janeway girded up the loins of his mind, believing that his time was short. He omitted no duty; he was found in his place in all the courts of the church. Deprived of the companion of his life, he gave himself to more study. His room was his chosen place, and seldom did he leave it, except when he went forth on his diurnal walk. The study of the Scriptures became more engrossing; the coming glories of Zion filled his eye, and quickened his prayers. Now rapidly approaching fourscore years, he wrote much, and published in quick succession. The intrusion of semi-papacy into a respected branch of the Protestant church, aroused him; and he vigorously uncovered the design, and held up the pure faith of God's flock. He published a work, called the Antidote to Popery—the fruit of much study and research. He was jealous for the Lord of hosts, and trembled when he saw attempts to dim the rising glory of the church. He went back to his old studies on prophecy. His love for Zion was very great; as his own time grew shorter, his interest in her success became greater. Her coming glories—the downfall of Antichrist, on the Tiber and the Bosphorus, occupied his mind. He read all to which he had access, and endured trouble to find authors who handled what to him were precious subjects. In the success of missions he was deeply interested. Elected President of the Board of Domestic

Missions, on the death of his venerable friend, Dr. Green, he was in the habit of attending its meetings, at Philadelphia, every alternate month. All its commissions he signed before they were countersigned at the office; and this he did, until the weight of years rendered it a burden, and these visits to Philadelphia a risk.

His diligence in study became probably excessive, on account of his years. Though his outward form was still erect, and a remarkable freshness still marked him, yet so many hours spent every day in his study, must have told on his frame, however vigorous. He has been known to have spent ten or more hours, for consecutive days, in reading and writing. Left so much alone, after the death of his wife, who in her lifetime often solaced him, and, by her conversation, broke the continuity of his close application, his mind found its enjoyment among his books. General society he never much affected, and now utterly abandoned. The Bible was his great study, and other books, only as they illustrated the word of God. He resumed his former study of the prophecies, and especially in the great aspects of the decline and fall of Antichrist. In early life, while settled in the ministry, we have seen that he had, in the interval of his parochial duties, paid much attention to, and written much on this subject. He had a taste for these studies, and his venerable instructer in theology, to whom he deferred, more than to any other man, was fond of the subject, and, as far as evidence has reached us, discreet in his interpretation.

We have heard Dr. Janeway often say, that when Napoleon entered on his great and disastrous campaign against Russia, Dr. Livingston remarked, "If I understand prophecy, he has no commission there;" and the sagacity of his rendering of prophecy was confirmed by the event. All that was accessible on the subject he procured—read again the books of his early life, and searched the Scriptures daily, to see if these things were so. His views, as already remarked, were not premillennarian. He firmly held to the actual return of the Jews to their own land, as taught in their ancient prophecies—not only to their ingathering to the New Testament church, but as a Christian people, in the old land of their fathers' sepulchres. His views of the millennium were often expressed. It is believed they were the subjects of glowing meditation all his Christian life. He loved the Saviour, and the growth of his kingdom was dear to him. He considered the reign of Christ a thousand years, to be spiritual—not visible and personal. It was to be the universal diffusion of righteousness, the result of wonderful and continued revivals of religion. He did not hold that every individual would, necessarily, be actually and really converted; but the great masses would be, and so dominant would religion be, that it would overpower and awe the unchanged. All the improvements in the arts—especially the substitution of steam for horse-power, rejoiced him, as affording evidence of the greater increase, in that auspicious day, of the world's population, and therefore the furnishing of more subjects for the converting grace of God. There was nothing intemperate, or beyond the reach of sober reason, in his views and renderings of the prophecies of God.

As his studies proceeded, his thoughts converged on the fall of Antichrist; and commencing, as he did, the reign of the Beast with the Emperor Phocas, in A. D. 606, he found the close of the Papacy in 1866—these intervening periods exhausting the 1260 days of the Apocalypse. He was not understood as affirming the utter extirpation of popery, but such a downfall and overthrow as would destroy the supremacy of the Pope, and extinguish the temporal dominion of the tiara at Rome. His abhorrence of the system was great. He believed its destruction was to be accomplished by a circulating Bible, and such a concurrence of providences, as would crush out this mystery of iniquity. In his last sickness, when disease had obscured his fine mind, he still talked of it, and seemed to count the years which remained, until the evolutions of God's will.

In the midst of these studies, he took up and published on a cognate subject. His thoughts pursued the same line with those of President Edwards, in his great work, The History of Redemption; and of Bishop Berkeley, who, more poetically, and perhaps in a more worldly sense, had started the idea that this country was reserved of God, to be the chosen theatre of his most wonderful displays of grace towards man, and in which the earliest rays of the divine glory should shine. Himself a true patriot, he was deeply interested in the welfare of his native land; and the sectional agitations which at times threatened it, were to him a great grief. He published a pamphlet, which he entitled HOPE FOR MY COUNTRY. The dominion of Jesus Christ over the world—his divine authority, which gave him a right to reign—was his main confidence; then, that Christ, in the exercise of this absolute dominion did open, in the best time and in the best way, a refuge, in this land, for his persecuted saints in Europe. He traced the early wonders of Providence, in the settlement of this country. Papal Spain was deprived of the honour; then papal France was despoiled of its dominion in the northern parts of the land, and the better parts of the continent were reserved for the persecuted Protestants of Europe, to found an empire which should embody the elements of earthly freedom. He considered the blessed revivals, which at different periods had glorified our God, and sown the seeds of spiritual religion over a continent. He believed the Revolution of 1776, in its features, to have been most marvellously directed of God. He vindicates the church of his love and adoption from the insinuations, so much circulated some twenty years ago, from its barrenness in revivals—from its supposed indifference to these outpourings, because of its greater love for *the dry bones of orthodoxy*, by showing, from its entire history, as manifest in the minutes of the General Assembly, to have encouraged, and to have been greatly blessed in marvellous displays of God's grace. "God has, I think, a glorious destiny for the American people.

They are to be used, I think, as a powerful instrument in the hands of the Redeemer, for spreading the gospel through the whole world. Look at our geographical position, between the Atlantic and the Pacific Oceans, and see what a glorious work lies before our nation, when God, our Redeemer, shall have prepared us for it. May the day come speedily!" As to the perplexing problem of slavery, he held that our Divine Redeemer would solve it in his own way, to the entire satisfaction and admiration of all real Christians. "How easily can Jesus Christ pour out his Holy Spirit on us, and dispose the whole American people to engage in this work, for enlightening and converting the whole of Africa!" He had no faith in moral reforms, apart and dissociated from the gospel. It was the Saviour's gift for man's welfare, temporal and eternal: this was enough, and he cared not to supplement the wisdom of Christ with the devices of men. His faith was strong in the future of our country. He had seen her rocked in the fierce political conflicts which were inaugurated with the Presidency of Jefferson. The storms had passed away—God's own hand had swept the clouds away from the political firmament, and believing that her mission to the world was unperformed, he doubted not that the country would be safe—not by the wisdom of statesmen, but by the providence of Almighty God. His faith was calm and serene, for its foundations were on the power of an Almighty Redeemer, and his love for his own blood-bought inheritance.

His views of the millennium increased the joy he ordinarily felt in revivals of religion. He believed it to be simply the expansion of these works of grace—a continued revival extending over a thousand years. He confidently announced to his children, that we were on the eve of great and notable days—that these outpourings would be vastly multiplied. Every one he hailed with holy joy. He had no wish to live, except to see the salvation of God. And when those blessed works of mercy, which, beginning in 1858, as the year opened, disclosed new marvels of mercy in the noon-day meetings for prayer, were mentioned to him, amid the feebleness which followed the attack of his last sickness, we remember how, his face lighted up, and he said, "I told you so; they will go on and be multiplied as the wheel of prophecy rolls on God's day of mercy to his church." How much his soul was refreshed in his private meditation on these subjects, is known only to Him who seeth in secret, and rejoiceth the souls which wait on him.

In 1857, his health was seriously assailed, and by the advice of his son and physician, he was prevailed upon to seek more quiet, and to abstain from so much study. Time hung very heavy on his hands, and he longed for the presence of those books which had been his companions for more than sixty years. As his health rallied, and his strength returned, his desire for his usual studies returned, and with an eagerness which disease had rendered morbid, he wrote more than ever. We all dreaded this tax on the brain, and felt that in all probability it would shorten his life. He, with his accustomed regularity, returned to his habits of exercise; but it was manifest that his strength could not bear him up to what had long been the measure of his walks. He was more easily fatigued. He was cheerful as usual; the worship of the sanctuary was regularly attended—morning and evening he gathered his household together, and led their devotions with the same fervour as before.

A week before his final attack, his eldest son rode over to see him, taking one of his own sons with him. He found him busily writing in his dining-room which was better heated than his study. He was cheerful and pleasant as usual. Finding him engaged, he left on an errand, leaving his son in the room. After he had written some time, he closed his manuscript, and laying aside his glasses, said, addressing his grandchild by name:—"My work on earth is done; I had a warning from God when I first arose, but was anxious to complete what I have written. God has permitted me to do it, and I have nothing more to do. I want to see your father, and give him some directions to guide him after I am gone." He retired to his study, and there remained a long time, no doubt communing with God. On the return of his son, he said substantially the same to him, and added, "I hope I am prepared to die—I have no fear." He was during the day calm and quiet. It was true—he never wrote again or studied. The succeeding week he was about as usual—seemed active—attended four funerals of friends who had departed. On Sabbath, January 31, he was confined to that bed, from which he never arose. Five months of wearying sickness passed away till all was over. He never complained—always said he did not suffer, though it seemed to his attendants almost impossible that he did not. The coloured man who had long lived in his house nursed him faithfully. His children were much with him. At times his disease appeared so violent that it seemed impossible that he could survive. But he rallied again. He insisted that morning and evening worship should be performed in his chamber, and readily detected the absence of any of his servants. Worship was ordinarily performed by one of his sons. If at any time their own duties compelled them to be absent, he would be propped up in his bed, and utter his usual fervent prayers.

Disease obscured his mind, and caused confusion and wandering. But on the subject of religion, or any exposition of the Scripture, he was clear as ever. Not one syllable is he remembered to have uttered which betrayed confusion, where the interests of Christ's kingdom were concerned. When any of his grandchildren approached him who were not in communion with the church, he faithfully conversed with them—bade them meet him at the judgment-seat, on the right hand. He was remarkably earnest in his appeals, and enforced them with urgency. The ruling passion was strong in death. When he was told of the occurent revivals of the noon-day meetings for prayer, and of the general interest manifested everywhere in religion, his countenance beamed, and he said there were more glorious days at hand, and that the Redeemer's kingdom would be ushered in by such displays of grace. Towards the close, he said to his eldest son: "I am tired of eating—I want to go home!" But still the strong man of his constitution struggled with disease; pin after pin seemed loosening in the tabernacle; symptom after symptom developed unfavourably, but his frame did not succumb. The nature of his disease was such as to prevent such exhibitions as are often seen in God's dying children. This was the appointment of God, and a life of such eminent holiness did not require any other illustration of the grace of God. At the close of June, he became unconscious, and lay for two or three days without any communion with the outer world. His children were with him, hourly waiting for his departure, and at last, on Sabbath, June 27th, just before the setting of the sun, he entered on his eternal Sabbath, and doubtless, as a good and faithful servant, was received by his Lord, whom he had served earnestly, in as far as the imperfection which cleaves to our nature permitted.

His funeral was attended in the First Presbyterian church, when the Rev. Dr. Hodge, who had been received by him, in the dew of his own youth, into the communion of the church, preached his funeral sermon, full of affection, and replete with memorials of his deceased and venerable friend. Devout men carried him to his tomb—Christian ministers who had come at the summons, from their homes, to see the last of one whom they venerated when living, and mourned when removed. After the death of his wife, he had built for himself a family tomb, and was anxious that it should be of capacity sufficient to accommodate the remains of his family, and of his children to the fourth generation. He seemed to take pleasure in the thought that their dust should repose together till the morning of the resurrection, and rise, he trusted, an unbroken family, to the right hand of his Saviour.

CHAPTER VIII.

Concluding Summary.

OUR object in this narrative was to give a view, as far as was possible, of the inner life of Dr. Janeway. There were historic connections in which he might have been placed, arising from his several positions in the church. This would have enlarged this volume beyond our intentions. We have omitted extracts from his writings; charges delivered at his inauguration, addresses of his own when entering on the important offices he occupied. It was to be the testimonial of a man full of faith, and of the Holy Ghost—a monument to the grace of God which was in him, and the workings of that grace in the development of his Christian life. A formal delineation of his character is less required; yet are there some points which require a concluding notice. In doing this we are fully aware of the difficulty arising from filial partiality. Those who may be interested in these pages, knew him, if they had personal acquaintance at all, in his years of decline. Those who knew him in early life and in his mature manhood, preceeded him to the world of spirits. The memorials which remain, and the remembered testimony of those who knew him in earlier life, tell us that he possessed a high degree of manly beauty—a complexion fair and ruddy, and a symmetry of form unusual in a student. The weight of years did not bow his form—he was erect beyond the age of four-score years. His head was finely formed, with a large fair forehead indicating the character of his intellect. What struck beholders universally was his serene and benevolent countenance. The law of kindness was written there. It won upon all classes, and especially upon the young.

His health was seriously threatened in his early ministry, arising from too intense study in the years of his preparation. The part affected was his heart, and as his mother was long sick with pulmonary disease, he naturally supposed that he would become a victim to the same. But habits of systematic exercise, conjoined with great temperance, under the blessing of God, so repaired his naturally vigorous constitution, that he performed labour above the average of his cotemporaries. He never knew what the plague of a student's life, dyspepsia, was. His health was for many years robust. Years passed without detaining him on account of sickness from the pulpit; and while he had two severe attacks of sickness, they were brief, and did not seem to impair his robust, ordinary vigour. He was as conscientious in protecting his health, as in cultivating the grace of God which was in him. He believed that under God, systematic exercise had restored his health, and he persevered in the use of these means. His temperance was note-worthy. Years in advance of the temperance movement he relinquished the use of wine, and refused to furnish it to his guests. He ate sparingly, and simply to live. He never expressed any gratification in the food placed before him, or manifested the least fondness for the pleasures of the table. "Let your moderation be known to all men," was the maxim which seemed to govern his life.

He was a simple and plain man in all his habits, utterly free from all affectation. He was clear and transparent, acting out the hidden impulses of his nature. He was reserved in his communications. He never spoke of his calls and invitations to important places; a stranger would never have known that the church had heaped her honours on his head.

He was reserved with reference to his pecuniary affairs, and when compelled to mention them he always underrated his estate. His religious exercises were known only to God. He had no inclination, if he had the ability, to tell about them. It was not reserve—it was not bashfulness, it was a natural modesty which prevented him from intruding himself upon others. If honours were conferred upon him by his brethren, he received them meekfully and thankfully. He never took the highest seats, or appeared prominent on public occasions. Among his brethren he took any place which conveniently offered. His reputation was very dear to him, but the praise of men he never coveted. No one accused him of vanity or pride. The increase of his fortune made no difference; his style of living was as plain as before. While utterly free from penuriousness, he was conscientious in his expenses that he might have more for charity.

His purity of life and conversation was remarkable. He never was known to indulge in inuendo, or relate unseemly anecdotes. Not a word fell from his lips which the purest virgin might not have uttered. If others indulged in his presence, he frowned upon it, or remained silent; showing, by his manner, that it displeased and hurt him. The genial nature of his disposition always appeared. He was kind and gentle to all; his benevolence overflowed; he sought the comfort and ease of all about him. Those who recall the uniform benignity of his countenance, will readily believe that the law of kindness ruled in his heart. His was true Christian politeness—the courtesy of the gospel. Free from all affectation, his easy manners and polished address made him acceptable in all companies. This was not so much the result of special training, as the real kindliness of his nature, sanctified and refined by grace. He had great regard to the feelings of others, and never willingly wounded them. In mixed companies, he sustained his part in conversation, though it could not be said that he was a great talker. He rather listened than led: he was ever a learner at the lips of others.

We have seen somewhat his habits of study. From his college days to the end of his long life he was a student—much familiar with his books, and most at home in his study. Except the hours redeemed for devotion and exercise, or the demands of his congregation while a pastor, the rest of his time was passed in communion with his books. His mind was clear and perspicacious. He was free from extravagances of any kind; he never pursued novelties, or was led off by glowing speculations; he looked for truth only. The reasoning, rather than the imaginative powers, held supremacy. He pursued truth in the love of it. His library was large and well chosen; he had sufficient variety to show that the English classics and history were pursued in common with his great studies. His taste was refined, and his illustrations were apt and chaste. He was slow and patient in examining a subject, and came to his conclusions with deliberation. This made him a safe adviser, and gave him influence in the church for soundness of judgment. His opinions seldom changed; not because he was obstinate, but because they were the fruit of deliberation and careful examination. When he rose in the church courts, which he was not forward to do, and only when circumstances seemed to call, his clear and logical statements, and his thorough knowledge of the constitution, gave his opinions great weight. In debate, he was calm and collected, and received the arguments of the opposing side with dignity and composure, even when they were urged with intemperate zeal. His habitual self-control gave him great advantage; and though his conscientious attachment to truth led him into frequent controversies, he won the respect and regard of his opponents. His honesty was too well known to have awakened against him the suspicion of partisanship.

His great study was Theology, as drawn from the Scriptures. Systematic divinity he loved from choice and conscience. To walk in the old paths, and imitate worthies of a past generation had no terrors for him. The old was to him better than the new. His early ministry was passed in the period when speculations in theology attracted attention. He was never won by them. He deemed those speculations inconsistent with that cordial subscription to the Confession of Faith, which, in the honesty of his soul, he believed was the duty of every Presbyterian minister. The system he received and honestly defended, was the one in our Confession. His religious experience made him a Calvinist. He had the most profound reverence for the Divine sovereignty. This was the centre of his system. The joy of his soul was, that the Lord reigneth. It is true, he was trained in it—it was the faith of his fathers—it was the system taught by Dr. Livingston, whom he reverenced above all men. But he was too honest—too independent—to have clung to it, had he doubted. But he did not: it was inwrapped in his being; it was part and parcel of his religious experience. He never swerved; his preaching was beautifully consistent, and in the full faith of what he preached, he died.

The record of his life shows that his diligence was unwearied to the end of his days. His happiness was in his work. No one ever found him idle or lounging. From morning till night, year after year, he was urging on his task. Those who knew him marvelled how his strength could hold out, and how, at a period beyond fourscore, he could be publishing freshly written books. When urged to spare himself, he smiled, and said it did not injure him. He never had his stated vacations when burdened with his large parochial charge. His journeys were from duty, and not for pleasure. He paid periodical visits to his father, and pursued journeys for the church; but summer tours and pleasure jaunts were not his habit. When impelled by duty to leave home, he was glad to hurry back. During a large part of his pastorate in Philadelphia, he had the use of a country residence, some five miles distant, by the kindness of his mother-in-law. There his family spent their summer; but he was accustomed to ride every morning to the city, to be amid his books, and ready for the calls of his people. This indulgence he valued chiefly on account of his family. While he was as much alive as any man to the beauties of nature, and could enjoy fine prospects, his duty was his pleasure; and it seemed as if he could not turn aside for any gratification, however innocent. Though so habitually busy, he was never in a hurry; no bustle surrounded him. His wonderfully systematic habits enabled him to escape from all that approached confusion. He had an hour for everything, and he turned with mechanical exactness from one duty to another. This made him punctual. If he had occasion to travel from his residence, in the cars, he was there at the moment, never too late, and yet never waiting even five minutes for the time of starting. It had been the habit of his life to economize moments.

His style of preaching was calm and animated. He never ranted, and was never boisterous. Strong, sound sense, and lucid exhibitions of truth, were the prevailing character of his sermons. His divisions of his text were clear—not forced or strained. To exhibit the mind of the Spirit in the passage chosen was his chief purpose. His style was clear, and sufficiently ornate for judicious hearers. He was uniformly solemn. Preaching was to him a high spiritual function. He believed in special aids and illuminations in the delivery of his message. He proceeded from his closet direct to the pulpit, and always returned to it when coming back from delivering his discourses. It is believed that his retirement there was for prayer. His early preparations were carefully conducted. For many years, while pastor of Arch Street Church, he seldom wrote at length; but he meditated closely, and studied hard. The mechanical process of writing was all he saved. Year after year he sustained himself, in the midst of that large congregation, and, at the time, more frequented by strangers than any other in the city. His afternoon audiences were unusually large for a city congregation. His preaching satisfied and attracted them. In a letter he received two years before his death, from a late distinguished Judge in New Jersey, and found among his papers, occurs this sentence: "In the winter of 1811–12, I boarded in the family of Isaac Snowden, and enjoyed the benefits of your faithful teachings, which I reckon among the many mercies of my life." In a letter from an excellent clergyman in our church, received since Dr. Janeway's death, by the writer, we find among other and warm expressions of love and reverence, this paragraph: "From my childhood, your dear father was the pastor of our family, and my earliest recollections are associated with him, as he appeared in the pulpit, the catechetical class, the chamber of sickness, and the other engagements of his ministerial and pastoral life." He speaks earnestly of his kindness to him in his early religious experience, and that he furnished, from his own funds, the aid which was needful to bring this brother into the ministry. He preached his ordination sermon, and when this grateful man attempted to thank him for his unabated kindness, Dr. Janeway stopped him, and said: "I shall be abundantly repaid, if you are useful in the ministry." After all, the best evidence of the character and influence of a man's preaching, is in the character of his hearers. Those who remember Arch Street Church, in its palmy days, filled to its utmost and large capacity, with a considerable number of names on file, in their applications for pews, and waiting for their chances, will find abundant proof of the power of his ministry.

His subjects were chiefly the promises and consolations of the gospel. Though he shunned not to declare the whole counsel of God, he did not habitually preach "the terror of the Lord." His own religious habits led him to preach charity, and the good news of salvation. He did not indulge much in the hortatory style; he presented doctrinal truth, and deduced therefrom practical enforcements. Deeply experienced himself, in the workings of his own heart, he was eminently fitted to edify believers—to cheer and encourage them in their walk to the New Jerusalem. His preaching was useful: he sought results from the dispensation of truth. There was a steady increase in the membership of the church; and though there was at no time so great a work as had appeared in other parts of the vineyard, yet there were periods when the accessions were large. A communion season seldom offered without making some additions; and the members wore well. The discipline of the church was not often invoked against those who, hurried into the church, had mistaken their feelings.

The admissions were deliberate. The pastor or elders were ordinarily acquainted with the habits and exercises of the candidates, and the precautions against hasty admissions were as great as the present imperfect state of the church permitted. When he preached in other pulpits, he left an impression, and the good he did must be left for the disclosures of the judgment.

The records from which we have made such frequent quotations will disclose the character of his religion. We apprehend all will concur in the belief that he was eminently sanctified. Into those secrets which he so modestly concealed, we may not rashly intrude. He was reserved and silent on the subject of his personal experiences. At stated times, three times a day, he entered into his closet, and shut the door; but in what manner he conducted his private devotions, no mortal knew. That he devoutly read the Scriptures, we believe, chiefly in the words the Holy Ghost speaketh. That he meditated much, we gather from his narrative. Truth was dear to him—the truth was in order to godliness. Doctrine and experience were to his mind inseparable. He set apart days of fasting and prayer, and his abstinence at those times was rigorous and entire.

He was prudent—perhaps, in a measure, constitutionally, but chiefly as part of his religious life. In the defence of truth he was bold. He had much of physical courage; he did not fear the face of man, and hardly knew what it was, in times of danger, to have nervous apprehensions. He was bold in defending truth when it was assailed; but his most determined opponents gave him credit for candour and honesty of purpose. He never exaggerated a statement—it was the truth, and the whole truth. He was not censorious; he never spoke evil of any being. Those who reviled him, and sought to injure him, he treated kindly in public, and, it is believed, prayed for them in private. A long life passed, free from strife. He had controversies, written and oral, but they were conducted with so much candour and Christian courtesy, that it is not known that he made any enemies. Few men have been so generally esteemed, and in their circles so truly beloved.

His private writings show, that he had to struggle much with pride: he deemed it his easily besetting sin. The public never suspected its existence. He appeared eminently meek and humble; but it was, we gather, the struggle of his soul to cultivate this grace. He knew, too, the burdens of indwelling sin, but he was eminently free from doubts of his personal acceptance. It is believed that, for the greater part of his Christian life, his mind was in a state of confirmed assurance. He set much value on personal communion with the Redeemer, as the heart of religion and happiness. His secret enjoyments before God are believed to have been great. He walked with God.

His life revealed the character of his piety. It was seldom doubted. His whole life, for more than sixty years, was spent in efforts to do good, by every means in his power. His time, strength, talents, acquirements, were consecrated to the service of his Lord. He laboured and prayed for the conversion of all around him; that his relatives should come to Christ was his earnest desire. Every plan and scheme for doing good was hailed by him. He was present at the birth of the great benevolent enterprises of the day. He hailed their advent, and over their expansion he greatly rejoiced. His time he freely gave, and his money too.

He gave by rule, and from love to the cause. In his earliest Christian life, he gave to charitable purposes the tenth of all he had. This he never omitted. Increasing expenses in his family were not permitted to divert any of the consecrated funds from the Lord's treasury. On the occasion of some enlargement—some signal mercy—he added an extra allowance, as the offering of a sinner's gratitude for a Saviour's love. The poor in Philadelphia loved him; the street-beggar was not rudely repulsed. He gave them religious advice, told them of their soul's danger, and then gave them aid for the body. For many years before his decease, he gave, it is believed, one-fifth of his income. No man could give more cheerfully—it was to his Master. Many young men he quietly aided in their preparation for the holy ministry. Of this he never spake; it is known from other sources than from his lips. He esteemed himself a steward for God. He left nothing in posthumous benevolence. He was often heard to say, a man should give all in his lifetime. When called away, his property was his children's, and new channels were opened, therefore, in the providence of God, and new stewards were entrusted with the duty.

He sought the Lord with all his heart, and walked in his fear all his life long. His testimony is sealed to the great day of God. He often assures his heart, in his journal, that it was a small thing to be judged by man's judgment. He that judged him, was the Lord. And though he had the imperfections of our fallen nature, and wept in secret over them, yet may we apply to him the words of inspiration: "For he was a good man, and full of the Holy Ghost and of faith." "BLESSED ARE THE DEAD WHO DIE IN THE LORD, FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS; AND THEIR WORKS DO FOLLOW THEM."

APPENDIX.

FUNERAL SERMON.

By the Rev. Charles Hodge, D. D.

RECOLLECTIONS OF Dr. JANEWAY.

By the Rev. Nicholas Murray, D. D.

RECOLLECTIONS OF Dr. JANEWAY.

By the Rev. W. M. Engles, D. D.

FUNERAL SERMON,

BY THE REV. CHARLES HODGE, D. D.

---

2 Timothy, iv. 7–8.

Friends and Brethren:—We have assembled to pay our last tribute of respect to a venerable servant of God. After a life devoted with singular simplicity of purpose to the service of his Master, he descends to the grave with a reputation without a blot, followed by the benedictions of hundreds, and by the respectful affection of thousands. A long, prosperous, happy and useful life, has been crowned with a truly Christian death. "Blessed are the dead who die in the Lord. Let me die the death of the righteous and let my last end be like his."

Rev. Jacob J. Janeway was born in the city of New York, Nov. 1774. He pursued his academical studies in Columbia College, and graduated with distinguished honour in that institution. His theological education was conducted under the late venerable Dr. Livingston, so long the ornament of the Dutch Church in America. He was ordained in 1799, to the sacred ministry, and installed as an associate pastor with the Rev. Ashbel Green, D.D., over the Second Presbyterian Church in Philadelphia. In 1818, he was chosen Moderator of the General Assembly, and for many years acted first as Chairman of the Committee of Missions, and afterwards as President of the Board of Missions, an office which he filled at the time of his death. In 1813, he was elected a Director of the Theological Seminary at Princeton, an institution in the origin of which he took an active part, and continued through life one of its most faithful and important friends. He was elected Vice-President of the Board of Directors, and after the death of Dr. Green, was made President of the Board. He was elected a Trustee of the College of New Jersey, at Princeton, in 1813, and at different times served in that capacity thirty-three years. He continued to serve as Pastor of the Second Presbyterian Church in Philadelphia until 1828, when he was chosen by the General Assembly to fill the Chair of Didactic Theology in the Western Theological Seminary at Allegheny, Pennsylvania. After resigning that position he was called to the Pastoral office of the First Dutch Reformed Church in this city, in 1830, and in 1833 was made Vice-President of Rutgers College. After his resignation of that office, he devoted his time to the general service of the Church, labouring assiduously in the Boards of Foreign and Domestic Missions, and in the oversight of our Theological and Collegiate Institutions, and in the use of his pen as long as his strength lasted. The numerous offices to which he was elected by the choice of his brethren, and his long continuance in those offices, are proofs of the high estimation in which he was held. These were chaplets placed on his brow by those who knew him best, and they were sustained there by the reverent hand of affection, even after he had become, from the infirmities of age, too feeble to bear their weight. Well may his children and friends contemplate such a life as this with tender reverence, and with sincere gratitude to God. As they gather round his tomb, the voice which each hears in his own heart, Well done good and faithful servant, is only the feeble echo of that plaudit with which his purified spirit has been already introduced into the joys of the Lord.

The extensive and long continued influence exercised by our venerated father, the numerous and important offices which he filled, are sufficient evidence of the estimate placed on his abilities and learning by those with whom he acted. He was eminently a wise man. A man whose judgments were clear and decided, and whose advice always carried with it peculiar weight. His remarkable placidity of temper, his amiable and courteous manners, his uniform regard for the feelings of others, carried him even through the severest conflicts without a scar. So far as we know, he never gave offence or made an enemy. His integrity was unimpeachable. He was truthful, frank, and honest. Always open in the expression of his convictions, no man was ever in doubt where he stood, or which side he occupied on any question of doctrine or policy. He was utterly incapable of chicanery or manœuvring. He never attempted to attain his objects by any underhand measures. The end and the means were always openly announced and publicly avowed. As a preacher, Dr. Janeway was instructive, earnest, and faithful. As a pastor, he was indefatigable in his attention to the young, the sick, the afflicted and the inquiring. His zeal for sound doctrine was one of the most prominent traits of his character, and had much to do in determining the whole course of his life. His zeal was not unenlightened bigotry, but arose from the clear perception of the importance of truth to holiness. He was satisfied that the salvation of men and the glory of God were dependent on the preservation of the gospel in its purity. He was therefore always on the alert, always among the foremost in opposing every form of error. For this fidelity he is to be had in grateful remembrance. A more consistent man is not to be found in our long catalogue of ministers. Consistent not only in the sense of being constant in his opinions, but in the correspondence of his deportment with his professions and with his social position and official station. There was nothing worldly in his spirit, or ostentatious in his mode of living. He was an exemplary Christian gentleman. God preserved him from those cancers of the soul, covetousness and avarice, which often eat out the life even of men professing godliness. He was a large and generous giver. It is believed that he regularly gave away the one-fifth of his income. All our benevolent operations can bear witness to the liberality and constancy of his benefactions. All that we have said, however, might be true; our revered father might have been thus amiable and upright as a man, thus consistent and irreproachable in his life, thus zealous for the truth, and thus generous in his benefactions, and yet come far short of what he really was. That which was the groundwork of his character, that which elevated his virtues into graces, was his deep, unaffected piety, not the religion of nature, not merely devout feelings excited by a consideration of the greatness and goodness of God, which so many mistake for Christian experience, but that love of God which flows from the apprehension of his glory in the person of his Son, and from the assurance of his love as manifested in Christ to the guilty and the polluted. Dr. Janeway was not only a religious man, but a Christian, a penitent believer in Christ, living in humble fellowship with God and with his Son our Saviour; living therefore not for himself but for Him who died for him and rose again.

He fought a good fight, he kept the faith, and henceforth there is laid up for him a crown of righteousness, which the Lord the righteous Judge shall give him at that day.

Christian brethren, how can we better employ the few moments which we are permitted to spend around the coffin of this faithful soldier of Christ, than in meditating on the nature and reward of that conflict which he so long sustained, and which, by the grace of God, he brought to so joyful an issue?

This is a subject in which we are all interested. We are not the mere spectators of this conflict. We are all combatants. We were born on the field of battle. By the necessity of the case we belong to one or to the other of the contending hosts. In this warfare there can be no neutrality. In the language of the Apocalypse there is war in heaven. Michael and his angels fight against Satan and his angels. This war extends to our earth. It is the conflict between good and evil, between light and darkness, between truth and error, between Christ and Belial. In this conflict we are all engaged. No man is neutral—every one belongs to one or the other of these conflicting armies. He that is not for me is against me. We are either the followers of Satan engaged consciously or unconsciously in fighting in his ranks and promoting his kingdom, or we are the followers of Christ, warring a good warfare, and enduring hardness for his sake. There is this important difference between these two cases. Thousands are the soldiers of Satan without knowing or intending it; whereas no man is a soldier of Christ who does not consciously and voluntarily enlist in his service and array himself on his side. The reason of this difference lies in the nature of the conflict. It is not merely a struggle between truth and error, between light and darkness, between good and evil, between the things seen and the things unseen; it is all this, but it has a higher character. It is a personal conflict. It is a conflict between God and Satan, between Christ and Belial. This is the light in which it is always presented in the Bible, and that not merely in the way of allegory. Satan is no more a personification of evil, than God or Christ is a personification of good. As Christ is a real person with whom we can and do sustain personal relations, so also is Satan. He is the god of this world. He is the ruler of the spirits of darkness, the prince of the powers of the air. He is an intelligent personal agent who musters and controls all evil spirits and evil men, and directs all their energies to counteract the purposes of God and to resist the progress of the Redeemer's kingdom. We cannot therefore be evil without being his servants. We cannot in any way promote either sin or error without advancing his cause and furthering his aims. We cannot refuse to serve God without thereby serving Satan. It matters not what our intentions may be. The man who takes poison destroys himself, whether he intends it or not. The man who extinguishes the light, produces darkness, whatever his purpose may be, so the man who opposes truth or holiness serves Satan, although Satan may never enter his thoughts. Hence the Bible represents idolatry as the worship of devils; all sin as obedience to the prince of darkness, and all unrenewed men as his willing subjects. It is on the same principle that the Scriptures often speak of wicked men as serving God when they accomplish his purposes. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge. . . . Howbeit he meaneth not so, neither doth his heart think so." The king of Assyria was a servant of God's wrath against his people, as submissive to his control, says the prophet, as an axe in the hands of him that heweth therewith, and yet entirely unconscious of the power which controlled him, and without the least intention of accomplishing the Divine purposes. It is not necessary therefore that men should know that they are the servants of Satan. It is not necessary that they should intend to do his will, in order to their being really and truly his followers, subject to his control and accomplishing his purposes. They are led captive by him at his will, while they imagine themselves to be absolutely independent, following simply the guidance of their own hearts. My hearers, we were born in the kingdom of darkness. We are by birth the subjects of Satan. A man born in Russia is a subject of the Czar. He may not know it. He may be so ignorant as never to have heard of his sovereign. He may know only his own surroundings and go his daily course, without ever dreaming that the will of the unseen Emperor controls his destiny, and that his life is spent in his service. In like manner the fact that we ignore the existence of Satan, that we have no intention of doing him service, is perfectly consistent with the Scriptural representations that we are by birth his subjects, and that our whole lives have been an act of homage to his will. Let us then lay this truth to heart. We are all engaged in this great conflict between Christ and Satan. We all belong to one or to the other of these contending armies, and if we do not intentionally, consciously, with a sincere and strenuous purpose serve Christ, we are the servants of the devil, we belong to his kingdom and must inevitably share his doom.

Since we were born the subjects of Satan, since by birth we are included in the kingdom of darkness, and under the control of the god of this world, how are we to be delivered from his power? How are we to be translated from the kingdom of darkness into the kingdom of God's dear Son? How are we to pass from one side to the other in this momentous conflict? Not by an act of the will. A Russian serf cannot become an English or American citizen by merely willing to effect the change of allegiance. It does not depend on his will. Willing or unwilling he must remain in subjection to his sovereign. It is no less true that we cannot emancipate ourselves from the dominion of Satan by an act of the will. Because, in the first place, the will itself is enslaved. The god of this world blinds the eyes of those who believe not, so that they do not see the glory of God in the face of Jesus Christ. He so darkens their understandings that when Christ is presented to them, and they are summoned to lay down the weapons of their rebellion and to enlist in his service, there is no beauty in him that they desire him. They prefer the service of Satan. They say of the Son of God, we will not have this man to reign over us. They dislike his service. They deliberately choose to remain as they are. Their reason and conscience may indeed be convinced of the wickedness and folly of that decision, but reason and conscience no more control the state of the heart, than they quench the thirst of the drunkard and deliver him from his thraldom. The change therefore which we must undergo, is not under the power of the will. This is a matter of consciousness. How often would the drunkard in hours of penitence, when conscience upbraids, when reason appeals to his better nature and even to his higher interests, when wife and children, friends and neighbours expostulate and entreat, how often and gladly would he renounce for ever his destructive habits, if a mere volition could set him free! And how often have you, my hearers, when under the convincing power of the truth, felt that you would give the world if you could change your hearts, and become true Christians! If this great change could be effected by a volition; if you could throw off the power of Satan and sin from the heart, the affections, and your inward life, and enter on the glorious liberty of the children of God, how gladly would you have done it long ago! How gladly would you do it now! But you cannot do it. You cannot throw off the dominion of an evil heart which binds you to the service of Satan. This, as your conscience tells you, is no excuse. Your allegiance to the god of this world is none the less voluntary because it is thus galling. The poor degraded victim of debauchery and crime, when he sees the virtuous, respected and happy, in the depths of his heart often cries out, O that I were like them! He does not thereby free himself from the consciousness of guilt. He is not thereby excused even in his own eyes. So you, my hearers, when you see the people of God manifesting in their faith and practice the spirit of the gospel, and proving themselves to be the true followers of Christ, you too have often cried out, O that I too were a Christian! With this aspiration after deliverance there is connected, however, the consciousness that the deep under-current of the soul is toward the world and not toward Christ. And it is this under-current which is carrying us along, which we know we cannot change. There is but one way of deliverance. We must be redeemed. One stronger than we must destroy the power of Satan, and deliver his captives. If the Son make you free you shall be free indeed. The Eternal Son of God, who alone could cope with the god of this world, has assumed our nature. He came into the world that he might destroy the works of Satan. He has bruised the serpent's head. He has come to proclaim liberty to the captive, and the opening of the prison to those who are bound. No human being has ever passed from the kingdom of Satan to the kingdom of Christ, no one has ever changed sides in this great conflict in which we are all of necessity engaged, who has not been thus delivered. He has been subdued by the almighty power of God. He has been changed in the inward temper of his mind. He has been brought by a supernatural illumination or spiritual revelation to see the divine excellence of Jesus Christ, to recognize the claims which the Son of God has to the allegiance of his heart, and to the devotion of his life, and, like Saul on his way to Damascus, he has fallen at his feet and said, Lord what wilt thou have me to do! This is conversion. This is translation from the kingdom of darkness into the kingdom of God's dear Son.

Such being the nature of this change; such being the process by which a man becomes a Christian, a soldier of Christ, instead of a follower of Satan, it is evident that the inward principle of Divine life, that which animates and sustains the Christian warrior under all his trials, privations and conflicts, is loyalty to Jesus Christ. It is a deep sense of our allegiance to him, of our obligation to love him with our whole heart and soul—with the love of admiration for his divine majesty and excellence, and with the love of gratitude for his wonderful love to us, and for the infinite blessings which he secured for us, with the love of communion and reciprocity for his love to us. It is the consuming and controlling feeling that we can never do or suffer enough for such a Saviour, so glorious, so lovely, who has done and suffered so much for us. This is plain not only from our own experience, but from the whole tenor and spirit of the New Testament, in which love to Christ and zeal for his glory is the animating principle, and from the experience of the whole church, whose prayers, and hymns, and religious life, are one perpetual, universal tribute of worship and devotion to Jesus Christ. Many men are greatly mistaken on this subject. They suppose that all that is necessary to make a man a Christian is that he should be religious; that he act from a sense of duty towards God, be grateful for his mercies, and devotional in his feelings. All this, however, a Jew or a Deist may do. Others adopt a still lower standard; they hold that to be benevolent is all that is required. If a man is kind and beneficent to the poor, the sick, the stranger and the prisoner, honest in his dealings, upright in conduct, they regard him as a true Christian. It is obvious, however, that a Pagan or Atheist, may be both just and benevolent. To be a Christian is to love and worship Jesus Christ as God manifest in the flesh. It is to receive him as our prophet, priest, and king. It is to be so filled with a sense of his glory, of his love, and of our obligation to him, as to be ready to live and to die for him. If any man come unto me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple. It is under the influence of this love of Christ, the Christian becomes pure, benevolent, and just. A Christian has, and must have, the religion which reverences God, and delights in his worship, and the moral virtues which some would exalt into the place of Christianity; but he must, above and beyond this, be the servant of Christ. Unless Christ be the object of his worship and of supreme love, unless the will of Christ be the rule of his conduct, and the glory of Christ the end for which he lives, whatever else he may be, he is not a Christian. Let the simplicity of the gospel be understood. Let men understand that the only question for them to decide, is whether they will serve Christ or Satan. They cannot be merely religious, or merely moral, they must conscientiously devote themselves to the service of the Lord Jesus, or they continue the servants of the devil.

Such being the nature of the conflict in question, and such the principle which governs the Christian warrior, the object of the conflict is thereby determined. Every contest is for some object. The specific object of the Christian conflict is to bring ourselves and others into subjection to Christ. It is important that this should be understood. It is not simply that we and others should be good, or in the general sense of the term, religious, but that we and all men should recognize Jesus Christ in his true character, that we should allow him to rule in and to reign over us, and to employ us in the promotion of his kingdom and glory. This is the only form in which religion and morality can exist. There is no true religion but the worship of God in Christ, or which does not recognize Christ as the clearest revelation of God, and the highest object of a religious life; and there is no true holiness but in obedience to Christ, *i. e.* in living and acting under the governing influence of a desire to do his will and to be conformed to his image. It is an entire delusion to suppose that any man can be religious or good without being a Christian. How can a man be a good subject of a kingdom who does not recognize and obey its legitimate sovereign? If Christ be the Eternal Son of God, and the legitimate Sovereign of the souls of men, any thing short of the cordial recognition of his claims, and of entire subjection to his will, is a rejection of him, and to reject him is to reject God. This then, my hearers, is the specific end of the conflict in which we are engaged. It is to bring ourselves and others into subjection to Christ. And as his kingdom is spiritual, as it extends over the whole man, the reason, the conscience, the affections, the will and the outward life, this subjection implies that all our judgments or convictions of truth should be determined by his teachings, who is the eternal *Logos* or reason. To agree with him, therefore, is to agree with the eternal source and sum of truth; it is to be in accordance with the infinite Mind who sees all things intuitively as they are. To differ from him is to be in darkness; to be irrational or demented. Let men therefore not set up for themselves, or pretend to the folly of thinking for themselves. Let them strive to be conformed to the judgments or teachings of Christ, in whose light we see light, and who is the true light which lighteth every man who cometh into the world.

The conscience of man is no more independent than his understanding. We are not to decide for ourselves what is right and what is wrong. The endless diversity of opinion among men on questions of morals, shows conscience to be no infallible guide. Not only Pagans and Christians, not only different denominations of Christians, have different views as to matters of duty, but Christians nominally of the same class often entertain the most discordant views. Some condemn all wars, others all use of intoxicating liquors, others all slaveholding, others all participation in worldly amusements. Every profession and class of business men have their rules of judging what is right and wrong within their respective spheres. What we have to remember as to this point is, first, that we cannot decide for ourselves what is right or wrong; and second, that others cannot decide for us. We cannot assume the opinions or conduct of other men as a rule of moral judgment for us, we must submit the conscience to Christ. It must be our definite object to learn what he, in any case, would have us to do. This is an indispensable part of our allegiance. To secure this entire subjection of the conscience to Christ, is one great part of that inward conflict which every Christian is called upon to sustain.

It is however comparatively easy to subject the reason and the conscience. It is not so hard to believe that to be true which the Infinite Mind has revealed as truth, and that to be right or wrong which has been so declared by the Infinitely Holy; it is the heart which we find so difficult to restrain and govern. To keep down all unholy feelings, to bring into constant exercise the humility, the meekness, the forbearance, the deference to others, the love to God and man, which the law of Christ requires, this is the hard part of the believer's conflict. Just in proportion that Christ's authority is established within, will it be manifested in the outward life. And this struggle must go on until every proud thought and high imagination shall be brought down, until every judgment as to truth and duty, and every exercise of the will and affections, until in short, the whole inward and outward life, be brought into entire subjection to the mind of Christ.

In like manner in reference to others, the whole end of the Christian conflict is to bring men to recognize Jesus Christ as their God and Saviour, and to subject their understandings, conscience, heart, and life to his authority. This was the definite object for which Paul lived and laboured. He everywhere endeavoured to persuade men that Jesus is the Son of God. He constantly resisted every form of doctrine not consistent with his word. He pronounced any man accursed, yea, any angel, who should preach any other gospel. He resisted the Judaizers in Corinth and Galatia, and the philosophizers in Colosse and Ephesus. Everywhere he fought a good fight. He kept the faith. He declared the whole counsel of God. This is the fight in which every Christian is engaged. He is enlisted in a perpetual war against all Pagan, Mohammedan, Popish, rationalistic, or philosophical false doctrine. He must contend for the faith once delivered to the saints. Paul exhorted the Philippians to stand fast in one spirit, striving together for the faith of the gospel. There is no greater treason towards Christ as the God of truth, than giving up the doctrines which he has committed to the church for the salvation of men. We bring in the millennium when we bring all men thus to love and worship Christ, thus to believe his doctrines, and to obey his will. This is the only way in which the good of society, or the conversion of the world can be promoted. This is the mission of the church and of all her members, and therefore, while here on earth she is and must remain the church militant. Men will call out for peace. They will clamor for the cessation of controversy. They will denounce as bigots all who are zealous for the truth. This is part of the heat and dust of the conflict which we are called to sustain. We must endure to be evil spoken of. We must expect to be denounced as men who turn the world upside down. But we must with humility, meekness and love, hold fast the truth, and insist that obedience to the faith is an essential part of the allegiance which every man owes to Christ.

We have seen that we are of necessity partakers of a conflict which is going on around us; that by birth we have our position in the kingdom of darkness; that the change by which we are translated from the kingdom of Satan into Christ's kingdom is not dependent on our will, but is effected by the power of Christ, and consists in the recognition of Christ as our God and Saviour. Hence, it follows, that the principle of the Christian life is loyalty to Christ, not piety, not benevolence. Hence, also, the end of this conflict is to bring ourselves and others into obedience to Christ. This obedience includes the subjection of the understanding, conscience, heart, and life. It is the same with regard to others. It remains only to remark that the weapons of this warfare are not carnal. Overcoming Satan and bringing ourselves or others into subjection to Christ, is not a natural process. It is not a matter of moral culture or discipline. It belongs to an entirely different sphere. It is a supernatural work, carried on by divinely appointed means, which means are in themselves entirely inadequate and inoperative, but which are rendered effectual by the Almighty power of the Spirit of God. Hence, the Apostle makes hope, righteousness, faith, zeal, prayer and the word of God the panoply of the Christian—the armour of offence and defence by which he is to overcome the powers of darkness; not only the evils of his own heart, and the ignorance, errors, and vices of men, but the whole power of Satan, the dreadful hierarchy of hell, the principalities, the powers, the world-rulers, spiritual wickednesses in high places.

The issue in all worldly conflicts is more or less uncertain. Multitudes, even of the victors, receive no benefit from their success; but in this conflict certain triumph and an eternal weight of glory are the portion of every soldier, however humble his position. He may be unknown by name to any but the most restricted circle, and yet the King whom he serves will secure to him complete success over all his enemies. His own soul shall be delivered from every defilement, and be presented at last faultless before the throne of His glory. Success also is to crown the soldiers of Christ in their contest with error and vice in the world. The time is to come when the knowledge of the Lord shall cover the earth. That is, when every one shall know and acknowledge that Jesus is the Son of God and Saviour of the world, and when every heart shall be filled with his love, and all lives devoted to his service; when there shall be nothing to hurt or destroy in all the mountain of the Lord. There is to be a still more complete and glorious triumph when Christ shall come to be admired in all them that believe.

The ancient Romans were accustomed to grant a public triumph to their successful generals. Every faithful soldier of the cross as he lays down his weapons in the grave, is borne through the ranks of rejoicing angels up to the throne of God, and receives from the hands of his King that crown of righteousness which fadeth not away. Let us not strive for the honours or offices of this life. Let us strive for that nobler reward which awaits the servants of the Lord in that day. Let us follow the example of those who have fought a good fight and kept the faith.

RECOLLECTIONS OF DR. JANEWAY,

BY THE REV. NICHOLAS MURRAY, D. D.

ELIZABETH, N. J., September 8, 1860.

IT was at the close of the winter session of the Theological Seminary at Princeton, in 1827, that I first saw Dr. Jacob J. Janeway. He was then a little past mid-life, but rotund in form, placid in aspect, in vigorous health, with black hair, a firm step, and dignified bearing. There seemed to be a little too much dignity mingled with his other qualities; so much so as to give him the air of cold reserve. As I entered a coach for Trenton, the day after the term closed, there to take the Steamer for Philadelphia, I found Dr. Janeway reclining on its back seat, obviously in pain. I was introduced to him by Dr. Miller, and requested to take care of him. This I did to the best of my ability. I led him to a sofa on the Steamer, and covered him as I could. On reaching the city I secured a carriage and conveyed him to his house, in Arch Street. He was carried from the coach to his bed, a very sick man. For some days fears were entertained for his life; but his disease yielded to remedies, and he was spared to be a blessing to the church for many years afterwards.

Such was my first acquaintance with Dr. Janeway and his family. During my subsequent residence for a year in Philadelphia, I mostly attended his ministry, was a frequent inmate of his family, and enjoyed many opportunities of meeting with him in public and private; and my love for the man grew in the proportion of my acquaintance with his character, and the principles that governed him. When he went to the Seminary at Allegheny, as Professor of Theology, I seriously canvassed the question of going there with him. And when I was ordained to the work of the ministry in Wilkesbarre, Pennsylvania, he went there to preach my ordination sermon, and to lead in the service by which I was set apart, by the laying on of the hands of the Presbytery. And onward to the close of his life, it was my privilege to be on terms of the most fraternal intercourse with him.

Those who knew Dr. Janeway only as a public man, did not know him at all. He was a man of few words to strangers. His principles were fixed. He was an out and out Presbyterian. He knew nothing about expediency; and where principle was concerned, he was as unbending as a pillar of iron. You might flatter him, or abuse him, or outvote him, but he could coolly stand any thing for the sake of his principles. This made him unpopular with many; and even with some as orthodox as himself, but with more policy; and they judged him accordingly. But in private he was communicative, and genial, and warmhearted, to a remarkable degree.

And whilst firmly attached to his own opinions, and to his own church, he exercised the broadest charity toward all who loved the Lord Jesus Christ in sincerity and truth. No person could fully know Dr. Janeway, without esteeming his principles, and loving him as a man.

We knew him after he had passed the acme of his years. We had often heard of his great popularity as a preacher in his youth; but our recollections of him are those of a sound, sensible, substantial preacher. If not eloquent, he was istructive; if not flashy, he was solid; if he did not excite the fancy, he touched the heart. Sensible people were pleased with him. And this was apparent from the congregation which sat under his ministry at the corner of Third and Arch Streets, in which were such men as Charles Chauncey, Alexander Henry, and Robert Ralston. But few such congregationns were to be found in the land for intelligence, wealth, and liberality. Genius and rhetoric are not to be despised in the ministry; but common sense, diligence, humility, piety, are gifts far to be preferred. And these Dr. Janeway possessed to an eminent degree. The comet blazes and attracts, and soon burns out; but the sun, moon, and stars always shine. An occasional Niagara is very well; it attracts the wonder-seeking, and the wonder-loving; but the gently flowing rivers are those which bless and fertilize the country.

Dr. Janeway was also a truly benevolent man. He had a heart and hand for every good work; and when he had retired from active pastoral life, he found abundant employment in preaching in vacant churches, in assisting his brethren, and in aiding in every effort to glorify God, and do good to men. There was not a Board of his own church with which he was not in some way connected; nor was there a great society in the land which had not his sympathies, his contributions, and his prayers. Blessed with a large paternal inheritance, he did not dig in the earth and hide his Lord's money; as a faithful steward, he generously used it for the promotion of every good work. Whatever met with his approval, met also with his most generous support.

Dr. Janeway outlived his own generation; and that amid which he died only saw the faded remains of what he once was. Without a stain upon his fair character, he lived on to his four-score years; and whilst his lot was cast in the days of exciting and angry controversy, and with which he had not a little to do, we know not that his principles, his integrity, his unyielding honesty, were ever called in question by his most vigorous opponent. The part that he took in the defence and extension of our Presbyterianism—in the founding of our Seminaries and Colleges—in the establishment and support of all our Boards, entitles him to a place with Green, Alexander, Miller, Baxter, Rice, among the fathers of the church, which he so faithfully served.

N. MURRAY.

RECOLLECTIONS OF DR. JANEWAY,

BY THE REV. W. M. ENGLES, D. D.

PHILADELPHIA, November 17, 1859.

REV. THOMAS L. JANEWAY, D. D.—MY DEAR BROTHER:—I am gratified to learn that you have in preparation a memorial of your late excellent father. One who accomplished a pilgrimage of four-score years with a purity of purpose and conduct which defied censoriousness, and who, through a long ministerial career, exhibited so much steadfastness and singleness of mind, is worthy of being held in everlasting remembrance.

My first introduction to your father was at an interesting period of my life, when I received a license to preach the gospel as a probationer, from the Presbytery of Philadelphia, and from that time to the close of his life, I was honoured by his friendship. Although much his inferior in age, acquirements, and position, I was irresistibly attached to him by those condescending and genial attentions, which many in his situation would have withheld, but which were nevertheless peculiarly grateful to a young man who needed wise counsel, in just entering upon the duties and dangers of public life. The pleasant intercourse thus initiated was never interrupted. In visiting him as a friend I uniformly found him kind, frank and cordial, and in soliciting his advice I had always reason to admire his great practical wisdom.

It always appeared to me that your father never betrayed the variableness of a merely impulsive man; he acted from fixed principle, and habitually did what he had, in this way, settled to be right; so that under any supposable circumstances it might readily be foreseen how he would act. This naturally inspired confidence in him as a perfectly conscientious and reliable man. I have seen him in various positions, many of which were calculated to try his temper and test the stability of his principles, and I cannot now recall a single instance in which his course of procedure was not precisely in accordance with the high Christian character which he had so consistently maintained. While he was earnest and tenacious in enforcing his own opinions, he could bear to be opposed and even defeated, without undue irritation, a grace, which it has often appeared to me, ministers were particularly slow in acquiring.

In his habits, your father was an example to younger ministers for his system and punctuality. He was systematic in his studies, his pastoral visitations, and even in his exercise for health; and in regard to punctuality he was seldom absent from appointments, perhaps I should say, never without sufficient cause. This is my conviction from long intimacy with him as a co-presbyter.

As a theologian he was exact in his knowledge, and according to my notions, unmistakably sound in his views of divine truth. The system which he honestly professed, he tenaciously held and boldly defended at a period of the church's history, when novelties in doctrine were fashionable and "the good old way" was held up to ridicule as an effete and antiquated theology. What he wrote and published on theological subjects was clear, and cogent, and well worthy of preservation.

In the pulpit, while he displayed little of the rhetorician or poet, he was always in earnest, and had "well beaten oil" to afford light to those who waited in the sanctuary.

To all these and other traits of personal and ministerial character you have, no doubt, much better and more definite testimony than I can offer. Towards the close of your father's life, when his robust frame began to give way to disease, and his well-ordered mind gave some tokens of a failure of its powers, I had several interviews with him, during which he expressed a confident hope in the "sure covenant," and manifested the same earnest zeal for the truth which he had ever done.

A character so uniform as was his, and a life so steady, regular and chastened, may furnish few remarkable incidents to impart zest to a biography; but in their whole tenor there was so much beauty and loveliness, that none could have known Dr.

Janeway without being persuaded that he was an eminently good and holy man, and in the higher traits of character a model. A life so well spent, in which so little was squandered, is just such an one as death could only interfere with, in order to perpetuate it in more genial climes,

Yours most truly,

WM. M. ENGLES.

DATE DUE

~~FEB 28 1977~~

[illegible]

[illegible]

GAYLORD PRINTED IN U.S.A.

Princeton Theological Seminary-Speer Library
1 1012 01038 7290